The Christian Century

A Journal of Religion

Growing Navies and Dwindling Merchant Marine

By Charles Hodge Corbett

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The Insull Verdict

An Editorial

Is John Dewey a Theist?

By Edwin Ewart Aubrey, Henry Nelson Wieman *and* John Dewey

Tillich on Brunner

And Other Notable Book Reviews in

DECEMBER SURVEY of BOOKS

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(Cont'd in third column)

The CHRISTIAN CENTURY

December 5, 1934

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Calendar of Coming Events

Dec. 4-6. Younger churchman's conference on religion and social justice, interdenominational, Chattanooga, Tenn.
Dec. 4-7. Federal council of churches, biennial meeting, Dayton, Ohio.
Dec. 5. Florida Methodist Episcopal church, south, conference, Gainesville, Fla.
Dec. 8, 9. Conference on civil rights, Arlington hotel, Washington, D. C., to be attended by 300 liberals and representatives of labor, research and reform organizations.
Dec. 9. Chicago forum (Goodman theater), address by Bernard Fay, professor in College de France, Paris, on "Whither Civilization."
Dec. 9. Ford hall forum, Boston, address by Sen. Robert M. LaFollette.
Dec. 9. Chicago Sunday evening club, address by Russell H. Stafford.
Dec. 9-14. Twelfth session of the Institute of world affairs, Mission Inn, Riverside, Calif.
Dec. 11. Extension lecture and museum tours at Oriental institute, University of Chicago.
Dec. 12. Atlanta Methodist conference, Gainesville, Ga.

In this Issue

(Cont'd from first column)

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The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

THAT little TVA town of 300 families named Norris, in Tennessee, is a focus of religious as well as economic interest just now. Early in October, 99 per cent of the residents of Norris voted in favor of an undenominational religious program. In accordance with this vote the committee on religious activities on November 8 submitted to 300 families a proposed constitution for "The Norris Religious Fellowship," together with a $3500 budget. The questionnaire gave them opportunity to vote for or against the constitution, to apply for membership in the fellowship, to support its budget, and to record their church affiliations. Out of replies received last week including 207 votes, 194 were in favor of the constitution. The distribution by denominations ran from one Roman Catholic through 39 unaffiliated persons to 61 Baptists. Others were Methodists, Presbyterians, Episcopalians, Disciples, Friends, Congregationalists, Reformed and Lutherans. The Sunday morning congregation voted unanimously to maintain the fellowship and stand the cost of its program. The purpose of "The Norris Religious Fellowship," as declared by its constitution, is "to carry on a cooperative program of religious education, worship, social service and missionary activities . . . for those who are interested in religion." The organization will welcome into its membership "any person who sincerely loves our Lord Jesus Christ and earnestly attempts to obey his summons, 'Follow me!' "

Religion at Norris Seems to be Safe!

First Fruit of the Nye Inquiry

DISCLOSURES of the iniquitous ramifications of the munitions industry by the Nye investigators have issued in at least this much good: the United States government has prepared and submitted to the steering committee of the all but moribund disarmament conference a draft treaty for the international control of the "manufacture and trade in arms." The treaty asks the nations to "assume entire responsibility" and to permit arms manufacture only under government license. It would authorize the proposed permanent disarmament commission (1) to receive reports from every nation on what arms it is making, for what purpose and under what conditions; (2) to publish this information; (3) to inspect each nation's practice on its own grounds; (4) to receive complaints; (5) to investigate the complaints and to publish findings. What will the nations do with this proposed treaty? There is little hazard in predicting that they will regard it as they regarded Russia's proposal for complete disarmament, and Japan's proposal to cut her navy in half if Britain and America would do the same. Uncle Sam is bluffing, they will say; he knows his proposal will not be acceptable to Belgium, Britain, France, Czecho-Slovakia and Italy, the arms manufacturing countries, nor to the little countries which depend upon these six (including the United States) for their supply of arms. The world is not ready to disarm, nor to control the manufacture of arms. It will not be ready for either so long as our helpless governments exist by the mercy of capitalistic industry.

Private Utilities and the Public Welfare

BRIEF mention has already been made in these pages of the legal difficulties which the city of Knoxville is encountering in securing power from the Tennessee Valley authority. But citizens who wish to comprehend the nature of the fight which is developing over this entire issue of power control should study this Knoxville case in all its ramifications. The proposal to supply Knoxville with power for its own municipal system is the most important in which the TVA has so far engaged. A deal had been worked out which was pronounced satisfactory by both sides. Not only did the Tennessee Public Service company declare that the legitimate interests of its security holders had been satisfactorily met, but the Investment Bankers association went out of its way at its annual convention to testify to the fair dealing of the TVA. Then, after all the legal complications had apparently been cleared away in state and federal commissions and courts, an obscure state judge was found in Nashville who gave 13 coal and ice dealers not residents of Knoxville ninety days in which to prepare to attack the constitutionality

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of the TVA act. Since the contract between the TVA and the Knoxville utilities company expired two days later, this was equivalent to smashing the mutually satisfactory deal by means of the order of a minor jurist. As a result, a fair deal has been wrecked; Knoxville is mad and threatening to go ahead, using PWA funds, to build its own power system and leave the public service stock and bondholders with a useless system on their hands; the TVA faces a long siege of court actions before it can tackle its first major demonstration. Even Business Week, organ of industry, scoffs at the idea that the 13 non-resident coal and ice dealers worked this legal trick on their own initiative. It is, it more than hints, an illustration of the last-ditch tactics to be employed by utility barons without regard for the interests of their investors. "It is always the extremists who make it hard for the rest of us," this business journal editorializes. The whole story should be recalled on that day when reference is made to the "high-handed methods" of supporters of public ownership in "depriving" private investors of their rights.

A New Religious Cleavage: Those Who Care and Those Who Don't

THE new "Student Christian Movement in the Middle Atlantic Region" has recently issued a handbook in which it calls itself a "fellowship of men and women who desire to be definitely, personally, radically Christian," and it appears, in a degree surprising to the more skeptical onlookers, to have enlisted in its ranks members of hitherto embittered theological camps. The way it has become possible appears to be this: Most students years ago stopped placing any importance on denominational tags, but they were drawn into the deeper chasm between religious people, the "conservative" and "liberal." In the controversies of the 'twenties, crossing all denominations, the conservative-liberal division of the churches grew more pronounced. In the course of the decade many individuals and groups went so far to the right and left as to step clean off the platform at either end; where they still are. Meanwhile the rest—most of all, students—have been realigning themselves into those who care and those who don't. The former are hungry for reality. They desire with great earnestness to find it both in the universe and in society and they burrow to the roots of both until they do. In that group conservatives and liberals, or the children of people who still describe themselves in those terms, have lost their sense of difference and found themselves fused in a new heat. They have discovered that, though the symbols with which they describe religious experience are different, often unrecognizably different, the symbols lie wholly above ground. When they reach the roots—in one direction the roots of the meaning of life, and in the other the roots of modern society—they are very close together and are ready to join in a drastic reconstruction of human life with little further attention to theological difference. Some of them call this "radical" Christianity and believe they are attaching a somewhat new meaning to both words. Those of us who have fought in hostile camps until we cannot change our mind-sets will have some difficulty in attributing to this new ground of modern youth the significance which it possesses for them. But the least we can do is to keep our hands off!

Dr. Julius Deutsch Warns Us Against Fascism

THE presence in the United States of Dr. Julius Deutsch, lecturing and raising money to smash the Austrian dictatorship, makes again incandescent the days last February when Chancellor Dollfuss pounded to fragments the socialist apartment houses of Vienna. Dr. Deutsch, once Austrian minister of war, was the leader of the socialist rebellion which the little dictator thus crushed only to be crushed himself a few months later from the opposite—the nazi—camp. In his addresses Dr. Deutsch is pointing out that the Austrian government, however hostile to the nazis, is itself thoroughly fascist, that is, a last desperate tool of capitalism against the people's right to live; and he begs us to help the Austrian socialists to fight it because "if you don't fight it in Austria you will soon have to fight it in your own country." Lightly as we may deride Smedley Butler's quixotic "fascist plot on Wall street," Dr. Deutsch's passionately sincere warning is something to think about. The temper of his Chicago public meeting is something to think about too. It was stage-managed by the Chicago socialists. "Young socialists" in uniform ushered—the girls in red dresses with white-lettered armbands, the men in grey shirts with red ties and armbands. The flags of international socialism were borne down the aisle and presented to three aides on the platform, who stood supporting them beneath the American flag throughout the address. Dr. Deutsch was acclaimed three separate times by prolonged applause and the singing of the Internationale, all standing. If the crowd which packed dignified Orchestra hall to the roof was not one hundred per cent for aggressive international socialism as the way out for the peoples of the world, the number who held that opinion was so overwhelming that the two or three hecklers subsided as if they had been suddenly drowned.

Another India Bill Before Parliament

AT this distance of both space and time it is unwise to attempt predictions concerning the new India bill. Upon its 300 clauses, however, friends of both Britain and India will wish to keep close watch as it makes its way slowly through parliamentary procedure in the next eight months. The committee report on which the bill will be based will be under debate until Christmas. It is conceded to include many safeguards and reassurances for British business men and conservative officials. Not only are defense, external relations and fiscal stability in the hands of the viceroy and governors, but wide police controls, guarantees of secrecy in dealing with terrorism, "the prevention of any menace to order," and the protection of minority

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rights. These obviously can be so used as to cancel all real self-government. The report commanded the support of all the conservative members of the committee except a few at the extreme right who, for opposite reasons, joined the labor members against it. The latter felt most keenly the omission of dominion status as an explicit goal and the whole tendency to ignore the masses and treat with landowners and vested interests. The one liberal member termed the report an "immense advance" for India. The Indian press ranged from coolness to anger and disgust. The future of India is certain to be a strange blending of ecstasy and terror. On both the British and Indian sides there are human elements of great self-control, high personal leadership, and the lasting qualities of character that come out of ancient cultures. These ought to prevent in India the agonizing disintegration of all life which has accompanied social revolution in other places. Yet realism compels one to recognize that under the candor and high courtesy of British statesmanship at its best the same ruthless economic interests finally determine the treatment of the Indian people which determine the treatment of peoples in the whole capitalist world. One can only regret that a labor government and a Gandhian congress no longer face each other as protagonists of the coming drama.

College Freedom Faces Severe Tests

AS sharper grows the cleft between social philosophies, the more embarrassing grows the position of college deans and presidents. For they are on the whole men who sincerely wish to uphold the principle of academic freedom but who are driven to abandon it in the practical crises of a changing society. Cases in point: the City college of New York and the University of Southern California. The City college, it will be recalled, had on its hands a highly unpleasant episode when the embassage of some three hundred Italian fascist students was received there. The student officer assigned to welcome them stepped to the microphone and launched on a speech commiserating with his guests for having to live under such a government as Il Duce's. By the time he was pulled down by the athletes something like a riot was in progress, and a small civil war has been going on ever since which reached a climax in the picketing of the president's home. Twenty-one of the "rioters" have since been expelled. The conduct of the students, says the dean in his report, "is not the type . . . which we have a right to expect of college students." But the students have good reason to ask, Was the conduct of the administration the type we have a right to expect of college administrations? The Italian student tour had already received great notoriety. It was believed, rightly or wrongly, to be a piece of crass fascist propaganda. It was certain to be obnoxious to the Jewish students of the college. It is more than a safe guess that City college would have found convenient reasons for not receiving similarly an embassage of Russian communists. The California incident is the climax of long agitation over student radicalism. It has involved strike participation on one side, and on the other the worst kind of athlete-vigilante Americanism. Finally five students were suspended by the provost of the Los Angeles section of the university for "using their offices [as student councillors] to destroy the university by handing it over to an organized group of communists." So loud a protest resulted and so absurd was the charge, at least in that phrasing, that four of the five were invited back, but they have refused to come except upon full exoneration. Both cases underline in red the predicament in which colleges will increasingly find themselves. In a static society it is possible for them to be truly "liberal." In a swiftly changing society it is going to be less possible. They will be maneuvered into choosing sides at every skirmish. In current skirmishes they seem almost invariably to choose the old order.

Why the Drug Laws Need To be Strengthened

IN an article, "We Love Our Frauds," published in these pages last June, Mr. T. Swann Harding expressed despair over the prospect of the government's being able "to protect consumers from their own ignorance . . . so long as they remain mentally and emotionally immature." That there was reason for Mr. Harding's pessimism the outcome of a recent trial in Nashville abundantly proves. A gentleman in that city named Brewster had turned the basement of his home into a drug manufacturing establishment in which he produced nostrums advertised to cure tuberculosis of all kinds, together with various throat ailments, mainly by external application. The government contended that these concoctions were nothing but kerosene, turpentine, cotton seed oil, water and some iodine, and that germs put to soak in the solution enjoyed a bath but no other harm. Physicians swore that the medicines had no curative qualities of any kind. But the nostrum-maker put on the stand a succession of witnesses who swore that they had been cured, and although he admitted that he had no medical training and refused to reveal the formula of what he described as a "God-sent remedy to help the poor suffering people throughout the world," the twelve men in the jury box were so impressed that they not only voted acquittal, but one juryman put in an order for some of the alleged medicine before he left the courtroom. As long as the law makes it possible for this sort of result to follow an attempt to deal with such cases, it obviously is in need of change. Yet the attempt to make the law more capable of protecting the public, when it was made at the recent session of congress, was howled down as a socialistic invasion of the rights of private business.

Oil—Another International Agent of Discord

WHAT is there about oil which seems to make that requisite of modern commerce such an inevitable agent of evil? Men talk about pouring oil on troubled waters, but as a matter of fact there is no commodity

known to modern commerce which has shown an equal ability to stir up trouble. In domestic affairs, oil seems always involved in chicanery. In international affairs, it has become more of an incipient cause of wars than railway concessions or gold mines. The most recent illustration appeared in Manchuria. There the puppet state of Manchukuo established a monopoly for the Manchuria Oil company, which is a subsidiary of the South Manchurian railway, which is in turn a creature of the Japanese government. This monopoly put the American, British and Dutch oil companies which had been operating in Manchuria out of business, and their governments grew highly indignant in protesting to Tokyo. The cynical way in which Tokyo tried to dodge the issue by suggesting that, since these governments do not recognize Manchukuo, they address their protest to the government which they insist is sovereign in Manchuria, namely China, did not improve the temper of western diplomats and business interests. But for those who are not financially interested in the provision of markets for Standard Oil, Texas, or Royal Dutch Shell, it is a little difficult to work up much indignation over this incident. The adage about the gander's sauce persists in popping into mind. One of the chief reasons, after all, why Japan seized Manchuria was to secure complete control of the oil deposits there. And if now she includes this region in the oil control scheme which she has recently put into effect in her acknowledged empire, what is that but an eastern version of the doctrine of economic self-sufficiency which the nations of the west are so energetically pursuing?

The Insull Verdict

THE ACQUITTAL of Mr. Insull and his sixteen co-defendants may be disappointing to those who realize the iniquity and enormity of such financial practices as they were charged with, but it should not be a source of acute grief to any except vindictive persons whose code of social justice is completely expressed in the formula, an eye for an eye and a tooth for a tooth. Mr. Insull is seventy-five years old now. He would be a good deal older by the time the case had ground its deliberate way through appeals and postponements and more appeals to an ultimate and unappealable decision, if the jury in the trial court had brought in a verdict of guilty. It is questionable whether popular sympathy for an octogenarian going to prison for the kind of things that so many other highly respectable men have done without going to prison—some of them, on the contrary, going to the United States senate or to the cabinet—would not have deprived the incident of much of the medicinal value which it still retains. It is not worth while to waste any moral energy in singing hymns of hate directed against Mr. Insull. Even liberal editors, "pleasuring in the midst of their favorite indignations," may profitably give a somewhat different direction to their criticisms.

Specifically, three aspects and corollaries of the Insull case invite serious consideration. Reflection on these topics crystalizes into three propositions: First, the verdict of acquittal was for Insull and his colleagues, not for Insullism. Second, the methods of procedure in criminal trials need a thorough overhaul if trial by jury is to retain, or regain, its traditional value as an instrument for the administration of justice. Third, the doctrine that there is no crime without a criminal intention, though well established in law, requires rethinking and redefinition.

In his closing speech to the jury, the attorney for the defendants said: "The thing on trial here is a period in American finance. Crazy? Certainly. Wild? Yes. That was the free public market that the prosecution loves so well." The first part of this statement comes near being the truth. A free public market was not the only or the most characteristic feature of that period. Other features were the methods of creating what were whimsically called "securities"; the technique of pyramiding corporations upon corporations until only an expert could find his way through the intricate maze, and the investing public, wholly unable to make any sane estimate of values, could only rely upon the prestige of great names, blindly believing that they could get rich by investing with men who had themselves got rich; the standardized procedure of the insiders for "creating a market" for their stocks and artificially maintaining their price in a market which was erroneously supposed to be "free" in the sense of honestly reflecting the level of public demand but which was actually dominated by the surreptitious transactions of those who had something to sell.

All these things, and others akin to them, enter into the description of that period of American finance which, as the defendants' attorney truly said, has been on trial. And it was not merely a "period" of American finance. These were not merely characteristics of the years of frenzied speculation leading up to the crash of 1929, or of the period of frantic struggle to salvage something from the wreck after the ship had struck the rocks. They have been standard practice with the masters of corporate finance ever since the times of the first transcontinental railroad builders in the 1860's and the stock market's robber barons of the 1870's. (For particulars, see John T. Flynn's recent book, "Security Speculation," reviewed in The Christian Century Oct. 17, 1934.) It is not merely a period of American finance that has been on trial, but the whole course and structure of it, so far as these concern the organization and capitalization of the larger corporations and the issuing and marketing of their stocks.

On these practices, the verdict of the American people is—Guilty. Guilty of defrauding investors; guilty of concentrating vast quantities of unearned wealth in the hands of a few; guilty of loading industry and the consumers of its products with a mountainous burden of fictitious capital charges; guilty of putting the whole country's business at the mercy of a handful of financial magnates and market-manipulators. Naturally, the Insull jurors could not render a verdict in this larger case. They preferred to render a verdict of not guilty against the defendants who were brought before them, either because the evidence of their guilt and of their

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guilty "intention" seemed insufficient to warrant a conviction, or because it seemed unjust to punish these seventeen men for doing only what hundreds of others have done without ever being called to account for it. But the acquittal of the defendants in the Insull case only throws into clearer relief the general condemnation of the whole type of procedure which may fairly be called Insullism, not because Insull invented it but only because he was its most recent and, for a time, its most successful practitioner.

It is no criticism of the jury, the court or the verdict to say that the Insull trial was unnecessarily complicated by the introduction of much argument that had no relation to the duty which the jurors were sworn to perform—namely, to render a verdict on the law and the evidence—but could have had no other effect than that of creating either sympathy for the defendants or hostility toward them. To lawyers, and especially to those skilled in winning verdicts from juries, it may seem fantastic to assert that an appeal to the emotions of the twelve men in the box is a form of malpractice and an obstruction of justice. Nevertheless, that is exactly what it is. If a trial is a form of public entertainment and an opportunity for building up attorneys' reputations for eloquence, then of course the more oratory and the more playing upon the sympathies of the jury the better. But if a trial is a method of conducting a piece of research among an intricate body of facts and determining whether a given person or persons committed certain deeds which the law defines as crimes, and if the jurors are officers of the court sworn to weigh the evidence impartially in order to reach a decision in accordance with the facts, then an attempt to win the sympathy or stir the indignation of the jury is an interference with the court's function.

Care is exercised not to impanel jurors who are prejudiced. But seldom does a judge see any impropriety in allowing them to be prejudiced after they are impaneled. Thus if a woman who has children is being tried for murder, her attorney will refer to her as often and as pathetically as possible as a "mother," thus seeking to draw the sacred veil of motherhood between the evidence and the jury. If her helpless infant and her white-haired father can be brought into court, no attorney would think he had done his duty by his client if he neglected to produce them. All of which is as helpful to the jury in the performance of its duty as jogging a surgeon's elbow while he is performing a delicate operation or engaging an accountant in pleasant conversation while he is adding up a column of figures. The jury's business is to hear and evaluate the evidence bearing on the alleged crime, not to decide whether the defendant, even if guilty, deserves clemency.

In the Insull case the usual tactics were followed on both sides to obscure a set of facts that were already obscure enough. The prosecutor quoted scripture copiously but irrelevantly, and referred to the widows and orphans whose scanty funds had been swept into the insatiable maw of the despoiler. But so far as the law is concerned, it is as much a crime to defraud a rich man as a poor widow, and an orphan's meagre patrimony may be lost innocently. The point to be determined was whether Insull and the others had defrauded anybody. The status of the losers and their consequent suffering might properly be considered by the judge in fixing the punishment if the jury found that a crime had been committed, but not by the jury in deciding whether the defendants' act constituted a crime. Similarly, the defending counsel neglected no opportunity to stir sympathy for the "helpless old man," once so rich, now so poor, and closed with a tearful appeal to free the younger Insull and "send him home to his motherless child."

It is not hardheartedness to protest against such sentimentalizing of trial by jury. Such appeals have their proper place in a plea for clemency. Judges may and should be attentive to all such matters. But attorneys who attempt to sway the decision of the jury by appeals to sympathy or prejudice should be treated in the same way as those who attempt to do so by the distribution of cash or the promise of favors. The code of practice for jury trials needs revising.

The doctrine of "intention" has an important place in law as in morals. In committing the Insull case to the jury, Judge Wilkerson stressed the matter of intention. The defendants could not be held guilty of using the mails to defraud unless they intended to defraud. But a man's intent and knowledge, said the judge, "are to be judged by all the surrounding facts, by his conduct, and by judging him as reasonably prudent men of experience in the everyday affairs of life judge each other." This is a sound instruction. Applying it not to this specific case, which is now *res judicata,* but to the whole range of financial transactions of which it is a sample, it is clear that the men who spread disaster while attempting to enrich themselves or to build up financial empires for their own advantage should be held to intend any calamity they bring upon others. It is not necessary to prove malice.

It is probably true that the men who manipulate the market, and sell stock whose present value is less than the price at which they persuade the public to buy it, do not explicitly wish to harm anyone. All they want is to make money for themselves or, if the enterprise is already on the rocks, to escape with as little loss as possible. If they could do that without injury to others, they would be glad enough to do it, but the main object is to protect themselves. The technique of stock market manipulation affords a ready means by which this may often be done.

The doctrine of criminal intent needs to be applied with a firmer hand and with less casuistic evasion. The whole speculative and manipulative system of corporate finance is vicious from top to bottom. Capitalism must either cut this gangrene from its body or perish from the poison. The story of capitalistic financing is the record of a series of dark disasters for the many illuminated but not alleviated by lurid flashes of outrageous profit for the few. The thing is an incubus upon the economic order. In spite of it, industry has developed and prosperity has come to millions because of the inherent buoyancy of business in a rapidly expanding country with such natural resources as ours.

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But this system has always been a dead weight to be carried. He who intends to profit by its manipulation intends all the dire consequences which are implicit in it. One cannot intend profit to himself, in reckless disregard of losses to others and injury to the community, without being presumed to have intended the injury and loss which "reasonably prudent men" recognize as the inevitable effects of his action.

No War With Japan!

IT IS NOW CLEAR that the London naval conversations will not arrive at any agreement in regard to parity. The Japanese representatives will not accept a renewal of the 5-5-3 ratio and the British and Americans, driven together rather than separated (as was at first feared) by the Japanese suggestion of equality with the United States but not with Britain, will not accept any other ratio than 5-5-3.

It is announced definitely that Japan will "denounce," or terminate, the Washington treaty under which she is now working, early in December. The termination will become effective at the end of 1936, when, unless a new treaty is agreed upon in the meantime, Japan will be free to build a navy according to her own conception of her needs without reference to Britain and the United States. Her spokesmen have taken pains to point out that this does not mean she will so build, but it is taken for granted that she will, and that the consequence will be an inordinately costly race in navy building between the three nations. The representatives at London are not at present making this assumption, but are continuing their conversations with a view to unearthing fragments of hope on which the conference may be built next year and a treaty framed. Nevertheless, they are mentioning the possibility of adjournment in a week or two, and the general feeling surrounding the talks is one of failure.

Japanese spokesmen are of course anxious to minimize the sense of failure. The Japanese foreign office points out that there is nothing to be worried about: if the preliminary talks fail it does not greatly matter, for the Washington conference came to an agreement with no preliminary talks; if a conference in 1935 should fail another one could still be called in 1936. All this is pretty specious, though better, at that, than the opposite course in certain American circles of talking as if we were sure to be at war within a year or two.

Reassurances with somewhat more reality in them come from Ambassador Saito. Unfortunately the first of these and the one that would bring most comfort to American and British anxiety has been retracted. It appeared in a liberal, good-humored, urbane article by Viscount Saito in the Christian Science Monitor on November 21, which received instant applause from such liberals as Senator Borah and Senator Nye. A surprisingly frank inside story of political division within Japanese politics, it laid severe blame on the Seiyukai party for the attempt to "abrogate the Washington treaty" and even added that the emperor himself would "never allow the navy to proceed uncontrolled." The article, it now turns out, was based on an interview of last August. The Monitor publishes a letter of the ambassador's stating that he had read the manuscript and approved it; but the Japanese embassy oracularly disclaims it in the viscount's behalf. Above all, insists the embassy, there is perfect unity within the Japanese government!

That is certainly not true and has not been true since the first bomb fell on Shanghai. How strong the naval and military, and ultimately the industrial, control is, which to the present moment has forced the appearance of unity by all the techniques known to modern dominant parties, no one outside and not many inside Japan know. Only last week a budget victory of the army and navy over the minister of finance resulted in a great increase of appropriations, but only after a fourteen-hour debate. It is quite impossible to say just what intensity of struggle that represents. This much is certain: the policies of the Japanese government during the last three years have commanded popular support only by virtue of alluring promises, severe treatment of radicals and a continuous barrage of patriotic propaganda. It is of the utmost significance to remember this in forming any estimate of or attitude toward Japan. The Japanese embassy to the contrary notwithstanding, it is a legitimate hope at least of those of us who repudiate the capitalistic-military alliance in our own countries that a drastic change will come within Japan long before her now dominant party can make a war.

Viscount Saito's address on November 23 before the American Academy of Political and Social Science contained still other reassurances. Its general tone was of course one of allaying fear. Japan has no ulterior designs; relationships between Japan and the United States have never been so close; there is really no economic rivalry between them; Japan's basic object in the naval conversations has been to abolish war altogether. Charming a gentleman as Viscount Saito is and personally sincere, all this will be taken with salt by anyone who knows governments from the inside. It is something, to be sure, to have such sentiments expressed—to have a world in which it is necessary at least to cloak economic aggressiveness in such a garb in order to get by with it. There are millions of Japanese people as there are millions of American people whose genuine attitudes it truly expresses. But it is most certainly not the attitude of the men who are the real powers behind Viscount Saito's government.

Amid these more or less unrealistic sentiments the ambassador set forth and reiterated one piece of solid realism. He said that Japan was ready to cut her own navy in half if Britain and the United States would cut theirs in half. This, he said, would be possible whenever the nations were ready to regard navies no longer as fighting units but as police units. Japan would join any or all others in "approaching the police standard." Now it is only too easy to laugh this down as a perfectly safe gesture which Japan would not have made had she not known that it would not be taken up.

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Russia was in the same position in proposing total disarmament at Geneva two years ago. But, after all, both Russia and Japan have thus gone straight to the core of the whole problem. They have called the bluff of all of us. It is becoming constantly clearer that the governments, while their international economic policies are what they are, will not seriously undertake any such reduction of navies; but the change of those policies and the achievement of a drastic reduction of armaments is precisely the action toward which all who are determined to have peace should be consistently driving their respective governments from year to year.

Out of the whole atmosphere surrounding the London talks, however, it is obvious that a grave danger lies in the renewed growth of a war mentality in the United States. The jingo press is making the most of this occasion. It is reminding us that Japan goes out of the League next year. It is playing up every unfavorable fact: the alleged statement of the Japanese government that it will insist on holding the mandated islands even though it is out of the League; the Japanese proposal that the United States shall adhere to its agreement not to expand Pacific naval bases even while Japan expands her navy; the Japanese plans to link her islands more closely to the empire by new and swifter airways. There are real dangers in every one of these moves. The present imperialistic and military minded government of Japan, driven by its industrial masters, is dangerous—more dangerous perhaps than our fears have pictured. On the basis of these dangers we could very easily develop the same kind of war psychosis that seized us in 1917. However we may condemn the rapacity of the present Japanese regime, with lucid and resolute foresight our course must be planned to the end that we shall not be stampeded into war.

"Giraffic"

EDITOR THE CHRISTIAN CENTURY:

SIR: I like new adjectives. This one "giraffic" may not be new, but I first met it in an essay of M. Paul Claudel, upon religion and poetry. That profound and witty poet does not think evolution a theme for poetry. He confesses that he once set himself, as a holiday task, to write for his children an address of congratulation presented by all the animals to Sister Giraffe "on the day when after long ages of fossil endeavor she managed to add sister vertebrae to her spine." He adds that he did not wish to rob his hearers of certain perfectly lawful ambitions of the same giraffic order.

Giraffic ambitions! Mr. Bernard Shaw, discussing evolution in the preface to "Back to Methuselah," confesses that he is unable to get away from the giraffe. That creature becomes almost a center of the battle between the Lamarckian and the Darwinian views of evolution. How did he come by his long neck? What, in other words, is it to be giraffic? Darwin put it down to what he called natural selection. Lamarck explained it by the fact that the creature wanted to get at the tender leaves, and tried and tried till "he succeeded in wishing the necessary neck into existence." This is not the place to discourse upon scientific problems. We are concerned, sir, with the giraffic ambitions of man, and of them it is possible to speak in the Lamarckian strain. Man can attain to new powers by trying and trying. Where there's a will there's a way. Or, as some have put it, man has not yet become himself. He must have giraffic aspirations. That does not mean, as you, sir, rightfully remark, that he can rise to new heights without any recourse to divine grace. Aspiration does not mean that we need not have inspiration. Perhaps the one is the condition of receiving the other; we must aspire before we are inspired.

Let us then be giraffic not in the sense in which the antelope once by aspiring became that gloriously impossible creature, the giraffe. It does not appear that man has any such elongation to which to aspire. But in his mind and spirit, there is room for new attainments. Let us be giraffic in soul:

> "Forever striving after knowledge infinite
> And ever moving as the restless spheres."

That is Marlowe in praise of man, the seeker and striver.

Yours stretching out to better things,

QUINTUS QUIZ.

VERSE

Golgotha

THEY did not crucify my Lord
One time alone.
For I have seen Him on a tree;
Have watched Him bleed and die for me,
And, mocking at His agony,
Have also thrown a stone.

The skull-shaped hill called Golgotha
Is not one place.
In factory, mill and farming plain,
Where women's bodies sell for gain,
And children's souls are warped in pain
I see His tortured face.

Lord, when we bend the knee before Thy throne,
How shall we answer, who have slain Thine own?

KATHERINE GREENLEAF PEDLEY.

The Living Dead

THESE are the dead that war has made—
Death of the spirit, hope betrayed,
Hands that are idle, feet that are dull,
Days that are empty, unbeautiful.
Work, that should march with gallant pride,
Not to be gathered—life denied.
On every corner and crowded street,
The dead tramp by on living feet.

EDITH LOMBARD SQUIRES.

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Growing Navies and Dwindling Merchant Marine

By Charles Hodge Corbett

ONE of the strangest ironies of the present situation is the fact that while navies are increasing, the merchant ships engaged in international trade are decreasing. In other words, the more we protect the merchant marine the more rapidly it approaches extinction. The seriousness of the present state of affairs is indicated by the fact that the launching of new ships has reached the lowest point since Lloyd's register began to function in 1888, while world tonnage laid up is the largest on record, and would be still larger were not so many ships being broken up for scrap iron. The conditions are so desperate that the shipyards are depending more and more on naval construction to keep their plants going, quite oblivious of the fact that the more men-of-war they build, the fewer merchant ships the world will need.

For it is not a mere coincidence that the growth of navies is paralleled by a dwindling of the very ships which navies are designed to protect. It is a plain case of cause and effect, the natural consequence of the policies which the world learned from Admiral Mahan, the famous oracle of naval strategy.

It is no exaggeration to call Admiral Mahan an oracle, for kings and statesmen hung upon his words as devoutly as their prototypes in ancient times received the utterances of the sacred shrine at Delphi. His career as an oracle began with the publishing of his book entitled "The Influence of Sea Power on History" in 1890. This volume made an immediate stir. The British hailed it with extraordinary enthusiasm. The kaiser was so impressed with it that he ordered copies placed on every ship in his fleet. The book became required reading for Italian naval officers. The Japanese translated the work with avidity and invited the author to become their official naval adviser—an honor which he declined.

Mahan's Influence

The influence of this book was prodigious. An English naval historian maintains: "It has few equals in the sudden and far-reaching effects it produced on political thought and action." A French naval expert is equally emphatic, declaring that Mahan "profoundly modified in his own lifetime the history of the age in which he lived." And no wonder, for he pointed out with surpassing clearness, in this book and subsequent works, that control of the sea has always been the deciding factor in struggles between maritime peoples, from the time of Hannibal to the present day.

As a result of Mahan's teaching, the British promptly abandoned their high sea policy in favor of a concentration of the fleet in home waters. The French gave up the strategy on which they had been operating their navy and proceeded to make themselves supreme in the Mediterranean. The Japanese hastened to secure themselves against any possible hostile combination in the waters of the far east. But the most spectacular effects occurred in Germany where steps were immediately taken to build up a strong fleet, the influence of Mahan being evident in the fact that the bill authorizing the new navy had a preamble taken almost bodily from his writings.

There followed an exciting naval race between the British and the Germans. Mahan had confirmed the British in their traditional policy of maintaining an overwhelming preponderance on the sea, and they announced their intention of laying "two keels for one." But as it became increasingly difficult to carry out this policy, they made overtures to Germany for some sort of understanding—all to no avail. The Germans could not be deflected from their goal because, as an English writer says, "Mahan and history were their teacher."

Naval Rivalry and War

As everybody knows, the naval race between Great Britain and Germany culminated in the great war. Mahan was still living when this struggle broke out, but he died shortly after, on December 1, 1914. Though he did not survive to see the outcome, he had no doubt as to what the final result would be. He predicted victory for the allies and the surrender of the German fleet. Had he lived, he would certainly have experienced great satisfaction in seeing his predictions fulfilled and his formulas working out with mathematical precision. No wonder he seemed to naval men an infallible oracle.

But oracles have a provoking way of omitting from their deliverances the very facts which later prove to be the most important of all. The Pythian priestess poised on her tripod at Delphi replied to the anxious Crœsus that when he crossed the Halys river he would destroy a great empire. She did not specify what empire he would destroy. He thought she meant the empire of Cyrus, so he crossed the Halys with confidence. But history tells us that the empire Crœsus destroyed was his own!

Mahan's oracular utterances were not as ambiguous as those of Delphi, yet he too left out of his discussion matters of the greatest importance, so that those nations which achieved victory by following his directions found themselves beset by difficulties which they had not anticipated, and with which they did not know how to deal. In fact, though twenty years have passed since Mahan died, the world is still wondering how to extricate itself from the economic ruin brought upon it by the application of Mahan's principles. The victors control the seven seas but they cannot revive the ocean

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carrying trade. Mahan neglected to warn them that the logical outcome of his teachings would be the permanent paralysis of international commerce.

The world is as much surprised by what has happened as was the fisherman in the "Arabian Nights Tales." When he opened the bottle found in his net, he saw coming out of it a thick smoke which extended itself along the sea and upon the shore, forming a great mist which finally condensed into the solid body of a frightful demon twice as high as the greatest of giants. To his horror, the fisherman found that the demon showed no gratitude for his release, but ominously roared: "Lose no time, for all your reasonings will not divert me from my purpose. Make haste and tell me which way you choose to die."

Threat to World Economy

Similarly an astonished world has seen the thick smoke of battle which extended along the sea and upon the shore taking the form of a frightful demon, threatening the world's economic life and roaring fiercely: "Lose no time, for I am determined to destroy international trade. Make haste and tell me which way you choose to have it die." In his hands he holds a panoply of deadly devices known as quotas, licenses, exchange regulations, devaluations of currencies and ever-mounting tariffs, and he has already succeeded in his malevolent purpose to an alarming extent.

The widespread suffering caused by the collapse of international trade has often been described and need not now be reviewed. The important fact to be noted here is that the demon who is so bedeviling the world today came out of the *sea,* and that Mahan was the fisherman who uncorked the bottle and let the monster out. For it was Mahan's teachings which made the belligerents in the great war attack one another's seaborne commerce with an intensity and thoroughness that made all previous blockades look like child's play. It was in pursuit of goals he set before them that the warring nations put more and more restrictions on neutral commerce, so that even land-locked Switzerland felt the pressure of the struggle on the sea and had to compel its citizens to use food cards. Under such conditions practically every government in the world, whether belligerent or neutral, was forced into a policy of extreme economic nationalism, taking control of essential commodities and imposing innumerable regulations and restrictions. The present barriers which prevent the resumption of international trade on the old scale are but a prolongation and development of devices used during the war in the drastic application of Mahan's principles.

The Demon and the Bottle

But why will the demon not go back into the bottle? Why have war-time conditions continued so long after peace has been made? Certainly Britannia fully expected a speedy return to a pre-war status, with herself more busy than ever in her profitable rôle as chief carrier of ocean-borne commerce. But for some reason she has been disappointed. She has tried for years by fair words to induce nations to follow what seemed to her a more rational course of action. She has pleaded in some such fashion as this: "Why do you waste your substance on tariff-protected domestic goods, when you can buy the same commodities more cheaply abroad? And when you do buy foreign goods, why do you subsidize your own ships to transport them when I am so eager to carry your goods for you without subsidies? Don't you know the war is over? Let us then abolish all the war-time restrictions, and everything will be lovely again." But somehow Britannia has made no progress with this appeal to reason.

The reason is not far to seek. It lies in the fact that the Britannia who has been cooing with such persuasive tones still carries a trident in her hand. In other words she still keeps her navy, and every nation knows that in case of another war that navy will interfere with international trade more quickly and more thoroughly than it did before. They know too that British merchant ships, though now more than eager to carry the commerce of other nations, are likely to be called to other duties in time of war, leaving in the lurch the nations depending upon them. Therefore every nation which experienced the inconveniences and restrictions of the last struggle has firmly resolved that it will keep itself as free as possible in any future struggle. Every nation is doing its best to become self-sustaining, being willing to pay more for domestic goods in time of peace so that it will not be dependent on foreign markets in time of war. This may be stubbornness but it is at least intelligible.

Commerce and the Next War

Of course the selfish interests of many producers and shippers enter into the picture. Once having enjoyed the protection of a tariff or of a quota system or of a subsidy, they strenuously oppose any attempts to deprive them of these profitable favors. Yet, even so, they might have been dislodged in many cases did they not have a final and unanswerable patriotic appeal: "If you put us out of business, what will you do in the next war?"

It is not to be expected that Britannia will admit that the existence of her navy prevents the reestablishment of international trade on the old basis. She insists that her fleet exists simply to protect the trade routes and to assure the safe delivery of food and other essentials which she must import. But, after all, modern pirates are not very formidable, and if battle fleets did not exist a small police force under the League of Nations could easily guarantee the safe delivery of goods to any port in the world. It is beclouding the issue to say that navies exist merely to defend the trade routes. They have another function which Mahan clearly expounded, and which was demonstrated on an unparalleled scale in the world war, namely, to exert pressure on other peoples and to dictate policies to them. It would be far better to imitate the candor of the English writer already quoted who said: "We were rather apt on our side to disguise the real facts when we used to argue that the sole function of our navy was to defend our shores. The Germans knew better; Mahan and history were their teacher."

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The British navy exists not merely to insure that Britain gets the food she needs. It exists also to see that the people of India stay within the orbit of the empire whether they like it or not. It exists to prevent Germany from regaining her colonies. It exists to maintain the balance of power in Europe. It exists so that in another struggle Britain can once more impose its will not only on its enemies, but on neutrals as well. And the American navy claims parity with the British navy, not because the United States is in danger of being invaded, but because Americans are determined that in another struggle in which they are neutrals they will not submit to having their commerce interfered with by the British—a resolution which may have the most dangerous consequences. The purposes for which the Japanese navy exists were shown to the world in the clearest possible manner at the time of the bombardment of Shanghai and the invasion of Manchuria. Is it any wonder that, with the real reasons for the existence of these huge navies so crystal clear, it is impossible to generate enough confidence among the great nations to revive international trade on the old scale?

Even should the naval conference scheduled for 1935 actually materialize, and should it succeed in its avowed purpose of heading off a naval race between the powers, this would not in itself restore the ocean-carrying trade, because the navies already afloat, without the addition of new ships, are quite capable of destroying international commerce at the first outbreak of war, and so even in time of peace they tend to paralyze international trade as we have already shown. On the other hand, should the naval conference fail, and should a naval race actually take place—as seems very probable—the world will become even more alarmed than it is today, and the shipping on the seven seas will be reduced to the lowest possible level. Unless we are ready to approach the problem in an entirely new spirit we might as well reconcile ourselves to the permanent paralysis of international trade. For, however ironical it may seem, the more we build navies to protect our merchant marine, the more rapidly it disappears.

Objections to Social Insurance

By Paul H. Douglas

WHILE the movement for social insurance is rapidly winning general approval, several objections are coming to the fore which need to be considered.

I

It is objected that social insurance will give to the American public such a sense of security that it will deprive them of energy and the will to struggle for independence. It would scarcely seem possible that such an argument could be made after the five years of depression through which we have gone, but since it is being raised as a bugaboo, we should see it for what it is. In the first place, unemployment insurance would give only limited and not complete security. The benefits would amount only to a fraction of the ordinary wage, and would not be paid for more than a limited amount of time. Men who left their jobs without just cause, who did not seek employment, or who refused suitable employment when offered, would be deprived of benefits either completely or for a long period of time. It is hard to see how such a prospect would cause many men to slacken.

Secondly, what the American people suffer from most at this time is insecurity. This not only eats up savings and heaps hardships upon those thrown out of work, but it makes the mental life of most American workers one of almost constant fear and worry. They cannot adequately guard against these risks by individual savings, both because the earnings of the vast majority of unskilled and semi-skilled workers are insufficient, and also because the incidence of unemployment is so unevenly distributed and so heavily concentrated upon those thrown out of work. The average worker sees pitfalls all around him, namely, those of unemployment, sickness, premature death, and penniless old age. And it is hard for him and his dependants if he falls into any of these. The net result is widespread fear. Now, the physiologists tell us that while fear and worry may have an immediately energizing effect, the ultimate result is a great loss of efficiency. They are, in the long run, depressants rather than stimulants. Anything which would lessen these fears would at once remove a great source of unhappiness and would release energies for the real tasks of life.

II

It is objected that the amount of unemployment is actuarially unpredictable and hence unemployment cannot be insured against. There are several answers to this.

(a) In the first place, we have more information on the past volume of unemployment than the obscurantists are willing to admit. Thus, using indirect methods, I have estimated that the average percentage of unemployment (including serious sickness and strikes) in manufacturing, mining, transportation and construction from 1890 to 1916 averaged approximately 10 per cent. These estimates checked fairly closely with independent studies made by the census for 1890 and 1900, and quite surprisingly so with a limited census of unemployment conducted for 1915 by the bureau of labor statistics. If we were to exclude sickness and strikes and to include the distributive and service trades and public utilities, this percentage would probably be lowered to somewhere about 8 per cent. Taking the

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upper figure of 10 per cent, however, I have estimated in my "Standards of Unemployment Insurance" that with a two weeks waiting period benefits averaging about 42 per cent of current wages could be paid for approximately twenty weeks at a total cost of about 3 per cent of the payroll. Interestingly enough, almost the same results were arrived at independently and from a different set of data by the distinguished actuary, Dr. I. M. Rubinow, in his study for the Ohio commission on unemployment.

(b) The possibility of great catastrophes can be guarded against by making an extra assessment and accumulating extra reserves. An extra assessment of 1 per cent or a total of 4 per cent should be sufficient if the capitalistic system shows any appreciable vitality in providing employment. Many forms of ordinary insurance, as a matter of fact, have to contain similar rough allowances for catastrophes, as for example in fire insurance.

(c) When unemployment insurance goes into effect, and only then, will we get better statistics on the volume of unemployment. When these are obtained, the premiums can then be revised from time to time to make the system approximately solvent from an actuarial point of view. To give lip-service to the idea of unemployment insurance but to refuse to put it into effect until we can obtain airtight figures which only it can give us is, therefore, tantamount to the well-known nursery book maxim of the mother who would let her daughter go in to swim only as long as she did not go near the water.

(d) Many forms of insurance, such as marine and fire, began before there were accurate data upon which to base the rates. But the companies went ahead, and while there are still large areas of uncertainty in many of those fields, there is far greater security and protection than before. It is distinctly disingenuous, therefore, for the private insurance interests to demand an infinitely greater degree of initial precision in the matter of social insurance than they themselves have been willing to adventure with.

(e) As the Ohio commission on unemployment insurance shows, the Metropolitan life insurance company, as far back as 1925, when the unemployment statistics were far inferior to today, publicly stated that unemployment insurance was feasible, and that it was ready, if permitted, to write it. What was adjudged safe for a private company in 1925 should be safe for the nation in 1935, if properly guarded.

(f) Even if the expenditures over a period of time might exceed the receipts, this could be met by decreasing benefits, by raising premiums, or in emergency situations by temporary subventions from the public treasury. The primary purpose of the act is, indeed, what the French term *assurance*—an aim which is indeed borne by the great Equitable company in its title. I sometimes think that in order to straighten out the mental complexities of the unduly precise who strain at a gnat and yet swallow a camel it would be better to refer to the whole movement as one of social assurance rather than social insurance. But whether insurance or assurance be the term used, the reality is the same.

III

It is objected that we should wait until we get out of the depression before we establish unemployment insurance. Now is not the time!

This advice is strikingly reminiscent of the practice of the Arkansas squatter with the leaking roof, who would not mend it in sunny times because he didn't need to, and who would not mend it when it rained because he couldn't! So is it with this objection against unemployment insurance. If we wait until prosperity returns, so short is the memory of the human race that the inertia of men will in all probability be seized upon by the reactionary forces to defeat such a proposal on the ground that it isn't needed. The next depression will then sweep down upon us without our being any better prepared against it. The time to act is now while the suffering caused by this depression has for once opened the minds and stirred the consciences of millions of ordinarily lethargic citizens of what John Morley once termed "the great army of the indolent good."

Furthermore, it is true that while unemployment insurance is chiefly valuable as a protection against the next depression, it can do much now. The sums collected from a 4 per cent assessment on payrolls would probably net at present rates somewhere between nine hundred million or one billion dollars a year. This would be a big help, and especially in view of the fact that, as British studies show, the unemployed are in the large a shifting number, and primarily not the same persons from year to year. Even if the total percentage of unemployment does not increase, many of those now employed will find themselves out of a job in a year or so and will need protection then. In the third place, we should remember that we are not at the lowest point of the depression, and that we have made distinct gains in employment and in the totals paid to workers in the last year and a half. Finally, if such an act is passed by congress and the state legislatures this year, the collection of premiums can hardly begin before the middle of next year, while the payment of benefits will probably not start until the middle of 1936. If industry is not getting on its feet by that time, after almost seven years of depression, then something far more radical may be needed, but certainly unemployment insurance would help.

I have been continually impressed in the last five years by the sincere and idealistic desire of tens of thousands of religious people, whether ministers or laymen, to do something to improve the social order. All too often, however, these high aims have been frustrated because they have been too vague or too far reaching to be of much help in the swift-flowing present. This winter may be the crucial period in which the American people will decide whether they wish to go forward to relative security by way of social insurance or remain in fear. There will be many who will try to befog the issue and to work for delay. But if the real Christians of the country (whose number I suspect is much less than that officially claimed) rise to the occasion, at once inform themselves and take concerted action, there should be little doubt where the decision will lie.

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Is John Dewey a Theist?

By Edwin Ewart Aubrey
Henry Nelson Wieman
and John Dewey

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with interest the review of John Dewey's "A Common Faith" by my esteemed colleague, Mr. Wieman. (The Christian Century, Nov. 14.) Because I am sure that many ministers will give three rousing cheers for the new convert to theism, I want to perform the ungracious task of questioning the interpretation offered of Mr. Dewey's new book.

That the great philosopher has now expressed a willingness to embody the letters G-O-D in his writings is the only matter of great moment—if it be momentous—in his book.

Mr. Wieman rejoices that Professor Dewey subscribes to the idea of God as "what holds the actual and the ideal together," and he lays great stress on Mr. Dewey's use of the phrase "forces in nature and society that generate and support the ideals." Now this phrase can be read two ways: either (following Whitehead's view) as affirming the existence of some more-than-human principle of progressive integration which is operative in the cosmos and partly in man; or (following Mr. Dewey's previous utterances) as affirming the power of corporate human intelligence to draw the actual given of nature and the projected ideals of the imagination together in a plan of directed activity.

A careful reading of "A Common Faith" fails to reveal that Mr. Dewey has gone beyond the second interpretation. Admittedly, the first position might be implied *on the basis of Mr. Wieman's own premises;* but that is not the same thing as imputing the views to Mr. Dewey. Mr. Wieman's wish is perhaps father to his thought in this respect. There seems to be no warrant in the book for his declaration (presumably in exposition of Mr. Dewey) that "this activity which unites the actual and the ideal is not merely the conscious, intelligent effort of men" and it is significant that no quotations are offered in support of this interpretation. Indeed, quotations might easily be ranged against such an interpretation.

> There is a composing and harmonizing of the various elements of our being such that, in spite of changes in the special conditions that surround us, these conditions are also arranged, settled, in relation to us. This attitude includes a note of submission. *But it is voluntary, not externally imposed* . . . (page 16, italics mine).
>
> The fact that human destiny is so interwoven with forces beyond human control renders it unnecessary to suppose that dependence and the humility that accompanies it have to find the particular channel that is prescribed by traditional doctrines. . . . Natural piety . . . may rest upon a just sense of nature as the whole of which *we are parts . . . that are marked by intelligence and purpose,* having the capacity to strive by their aid to bring conditions into greater consonance with *what is humanly desirable* (page 25, italics mine).
>
> Suppose for the moment that the word "God" means the ideal ends that at a given time and place one acknowledges as having authority over his volition and emotion, the values to which one is supremely devoted, as far as these ends, *through imagination,* take on unity (page 42, italics mine). . . . The unity signifies not a single Being, but the unity of loyalty and effort evoked by the fact that many ends are one in the power of their ideal, or imaginative, quality to stir and hold us (page 43).
>
> Dependence upon an external power is the counterpart of surrender of human endeavor (page 46).
>
> . . . The ideal itself has its roots in natural conditions; it emerges when the imagination idealizes existence by laying hold of the possibilities offered to thought and action. . . . The idealizing imagination seizes upon the most precious things found in the climacteric moments of experience and projects them. We need *no external criterion and guarantee for their goodness* (page 48, italics mine).
>
> The process [i.e., of interaction between actual and ideal] endures and advances with the life of humanity (page 50). . . . Whether one gives the name "God" to this union, *operative in thought and action,* is a matter for individual decision (page 52, italics mine).

It would seem in the light of such statements as the above that the integrative power binding actual and ideal is still restricted, in Mr. Dewey's thought, to human imaginative intelligence. This interpretation is further reinforced by the third chapter of the volume in which, writing on the social implications of his position, the author insists that "all significant ends and all securities for stability and peace have grown up in the matrix of human relations" (page 70), and that they "assume concrete form in our understanding of our relations to one another and the values contained in these relations. We who now live are parts of a humanity that extends into the remote past, a humanity that has interacted with nature. The things in civilization we most prize are not of ourselves. They exist *by grace of the doings and sufferings of the continuous human community* in which we are a link" (page 87, italics mine). Whatever conclusions may be inferred by Mr. Dewey's readers, rightly or wrongly, from various statements in this book, Mr. Dewey is not yet talking of a God who is a trans-human power or principle of integration, as the review by Mr. Wieman seems to claim, but rather of a divinely creative human intelligence. And this is substantially the position which Mr. Dewey has expounded for years.

EDWIN EWART AUBREY.

EDITOR THE CHRISTIAN CENTURY:

SIR: When my friend and colleague, Mr. Aubrey, sent me his criticism of my survey of Dewey's Common Faith, I saw what I had not realized before, that my words about Dewey could be so greatly misunderstood. I do not identify Dewey's idea of God with that of Whitehead. I do not represent Dewey as a theist, if that means to believe in a God in whom all

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highest possibilities of value are actualized. It is very plain that Dewey repudiates such an idea, emphatically and consistently. Ideals and possibilities have no existence. They are to be brought into existence as fully as possible.

But Dewey's position does imply, and, if I understand his words at all, he states, that there are activities going on in nature which include intelligent human effort but are more than intelligence, because they constitute the matrix in which intelligence develops and in which it must function if it is to be effective.

> The community of causes and consequences in which we, together with those not born, are enmeshed is the widest and deepest symbol of the mysterious totality of being the imagination calls the universe. It is the embodiment for sense and thought of that encompassing scope of existence the intellect cannot grasp. It is the matrix within which our ideal aspirations are born and bred. It is the source of the values that the moral imagination projects as directive criteria and as shaping purposes.

This matrix is made up of causes and consequences which are not human activities but are connected with human activities. It also generates our ideals. It is not created by our ideal striving except in part. Further, it carries possibilities which men have not yet consciously apprehended.

It is this matrix, this community, this operative system, of inter-functioning activities with its possibilities, that holds the actual and the ideal together. I say "it holds them together," meaning that these possibilities of value would not be possibilities for this world without this system of actuating forces which is the matrix. It holds them together not in the sense that the ideals are already in existence in God or anywhere else. But without this actuating matrix these possibilities could not be held as ideals by intelligent human beings because they would not be either discoverable or workable. A careful reading of my review of Dewey's book should make plain that I attribute nothing else than this to him.

This community of interacting causes and consequences and human personalities with their ideals, and with the further possibilities of the total system, is the most worthful reality there is. To serve it and foster it and promote it to the end of actualizing its highest possibilities of value, is the supreme objective of human living. Hence it is this reality that rightfully commands the highest, sovereign loyalty of human life. In this sense, the name of God applies to it.

This community or matrix grows. It grows even when destructive forces tear it down faster than it grows. In this sense I have called it "progressive integration," and used that word in my review of Dewey's book, although he does not use this term. It may be an unfortunate expression that misleads.

The contents of thought which men have put into their ideas of God varied enormously, so much as to be mutually contradictory. No word has varied more in this respect. But its meaning in terms of human behavior has never varied when it was used sincerely. In terms of human behavior it has always meant what, by right of supreme importance, commands the most inclusive and sovereign loyalty of human living. This meaning in terms of human behavior is the most important meaning, and Dewey uses it, so I think, in this way.

Our knowledge of the reality which has this function of deity in human life is very limited. The manner of its formulation in human thought has varied from age to age according to the changing cultural context and the growth of understanding and insight. But nothing in life is more important than (1) that we give our highest loyalty to it and (2) that we recognize the fallibility of our judgments about it and seek earnestly and persistently to learn more about it.

Through all the débris of ancient patterns of thought one must seek this reality at the heart of human life, and reverently and loyally strive to fashion a pattern fitted to our time by which men may love and serve and give their all to it. The importance of "A Common Faith" is that it participates in this endeavor. However people may dispute about the content of Dewey's thought, his work has this significance. His search for the supremely worthful, stripped as it is of all traditional bias and wishful thinking, should be widely shared.

HENRY NELSON WIEMAN.

EDITOR THE CHRISTIAN CENTURY:

SIR: Having had the opportunity to read both Mr. Aubrey's communication and the comment of Mr. Wieman, I wish to say that the latter does not in any way modify my previous complete approval of Mr. Aubrey's statement of my position. In fact, Mr. Wieman's reply has only made it clearer to me that he *has* read his own position into his interpretation of mine.

There is a fundamental difference between that to which I said, with some reservations, the *name* God might be applied and Mr. Wieman's attribution to me of something "that holds the actual and ideal together." What I said was that the union of ideals and with *some* natural forces that generate and sustain them, accomplished in human imagination and to be realized through human choice and action, is that to which the name God might be applied, with of course the understanding that that is just what is meant by the word. I thought the *word* might be used because it seems to me that it is this union which has actually functioned in human experience in its religious dimension.

A philosophic polytheist, using Mr. Wieman's logic, might attribute to me a belief in polytheism, since I said that there were many different natural forces and conditions that generate and sustain our ideal ends. The *unification* of these, was, I said, the work of human imagination and will.

The passage which Mr. Wieman quotes in his comment upon Mr. Aubrey's letter is found in a chapter which is entitled "The *Human* Abode of the Religious Function." There is nothing in its context about God. The tone and purpose of the passage may be indicated by such neighboring phrases as "transfer of idealizing imagination, thought and emotion to natural human relations"; "we who now live are parts of a humanity

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that extends into the remote past, a humanity that has *interacted* with nature." The "causes and consequences" mentioned in the passage refer to the work of intelligence in discovering them and to the need of transferring to intelligence some of the zeal and devotion that in historic religions have been expended upon the supernatural. And it never occurred to me that anyone could suppose that when I stated that the human community is the best "symbol of the mysterious totality of being the imagination calls the universe," anyone would suppose I was identifying the universe with God. Even at that, I repeat here what was explicitly stated before, that "universe" is a term of the imagination—a poetic rather than a cognitive term. To say that the human community in its total scope is "the matrix within which our ideal aspirations are born and bred" does not mean, I hasten to add, that I regard this community as something to be worshiped.

It is quite true that in my whole philosophy I regard man as part of nature. But Mr. Wieman when he says that "this matrix" (referring to my passage as quoted) is "what holds ideal and actual 'together' " slips from the human community over to all nature as embracing man. When we come to nature as this larger, inclusive matrix, I supposed I had made it clear that I regarded nature in this sense as the matrix in which bad human impulses and habits are also "born and bred." I supposed I had made it clear that the "actual" to which I referred was something *selected* by human thought and action out of the totality. From my point of view Mr. Wieman in assimilating my thought to his has thus fallen into a double confusion.

Mr. Wieman's review was so sympathetic in intent that I should have preferred to keep silent. But that very sympathetic quality is all the more reason that I should make my own position clear. For an adverse tone might possibly have put readers more on their guard as to his interpretation of my book, "A Common Faith."

JOHN DEWEY.

EDITOR THE CHRISTIAN CENTURY:

SIR: On a number of points I have always differed strongly with Professor Dewey. Generally these were points where it seemed to me he failed to follow through to the inevitable implications of his position. In the passages from "A Common Faith" around which this discussion has arisen, it seemed to me that he had at last carried two of these implications to their logical fulfilment. But the letter above contradicts this.

These two implications have to do with (1) the way the actual world and its possibilities of value are united and (2) the unity of this organization of the actual which carries these possibilities.

(1) Dewey seems to be saying that the actual and the ideal are united solely by means of human imagination and the ideal realized solely through human choice and action. I agree with Dewey in saying that what has "actually functioned in human experience in its religious dimension" has been this union of actual and ideal; but I disagree with his present momentary claim that this union is solely the work of human imagination and choice. That is so patently contrary to fact that I can scarcely believe he means it even now.

To be sure his word "ideal" is ambiguous, as he himself admits. A more accurate word would be possibilities of value. Ideals are worthless except as they are apprehensions of possibilities of value. Of course if you wish to emphasize the part of human imagination, the word ideal lends itself better to that usage. But many ends of endeavor pictured in human imagination are grossly evil, some foolish and frivolous, others impossible of any sort of approximation. If Dewey means to include all that under the word ideal, he is talking of something that illuminates nothing because it covers so much, and certainly is not anything of value. Therefore, I should judge, he means possibilities of value which human imagination has discovered and helps to generate.

But human imagination is only one of many activities which work together to make these possibilities genuine possibilities that can be intelligently sought and approximated. In fact, before human imagination existed, its future emergence was a possibility of the then existing world. Possibilities of value are rooted and grounded, not in the totality of all that exists, but in a system of activities which interact in such a way as to make these possibilities practicable goals of endeavor when humans discover them.

So likewise human choice and action are activities shaped and sustained by many other activities which reciprocally shape and sustain them, in a total system of interacting activities.

Dewey's present claim denies all this. Can he mean that human imagination and choice and action stand in solitary might against the rest of the universe to unite these possibilities of value with the actual? If accused of this position, would he not deny it? But if he did, he would be caught in a dilemma. If he says these human activities stand in solitary might against the rest of the universe, he is going contrary to obvious fact and his own prior commitments. If he says they do not, he is admitting that they are only a part of the many activities which so interact as to unite the actual and the ideal. But if he takes this second position, he is agreeing with me, for this is the point of controversy. In interest of our common search for truth, positions with their implications need to be clarified.

(2) The second point has to do with Dewey's so-called polytheism. The only "unification" of the "many different natural forces and conditions that generate and sustain our ideal ends," he says, is the "work of human imagination and will."

I clearly understand that when Dewey refers to "the mysterious totality of being the imagination calls the universe," he is using "universe" as a "term of the imagination, a poetic rather than a cognitive term." I knew he did not mean thereby the totality of all that actually exists. I would be the last man to identify God with the universe. I have repudiated that view so frequently in public and private that to attribute it to me is fantastic.

The question at issue is not whether the universe as

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a whole carries the possibilities of highest value, but whether there is any *inherent* unity in those activities which so interact as to make these possibilities discoverable and practicable goals of human endeavor. Dewey says there is none save the unification accomplished in human imagination and will.

Unity, as I understand it, is always relevant to some function. I challenge Professor Dewey or anyone else to show me anything in existence which is unitary in an absolute sense, which cannot be considered multiple. Whatever has unity, has it only by virtue of serving some one function. With respect to that one function it is unitary. With respect to multiple functions it is multiple.

Therefore all activities that interact in such a way as to carry highest possibilities of value, constitute a unitary system of interaction with respect to this one function of generating and sustaining these highest possibilities. But, says an objector, these possibilities of value are themselves multiple. Therefore, he says, there is not one function of sustaining one possibility, but many functions, one for each of the several possibilities. In a sense this is true, but the highest value is the greatest possible unification of values. Also, if there are any two or more possibilities of existence having value, these two or more when united in existence so that they sustain one another and mean one another are better than when separate and independent. Therefore the highest possibilities of value must constitute a unity. Therefore the function of generating and sustaining them must be a unitary function. Therefore the activities which carry them as possibilities have this supreme function, and in respect to this one function constitute a unity. This is a clear-cut issue between us and must be thought through to the truth.

Human imagination and choice and action are among the activities which work together to fulfil this function of existence, but they are only a part. Hence they, together with all the other activities which serve this one function, constitute a unity which I have called God because it renders possibilities of value practicable goals of human endeavor when they are envisaged in human consciousness as ideals. This does not mean that man in his totality, or any single man, is a part of God, much less the universe in its actual totality, because "bad human impulses and habits," and other "bad things," are just as real and perhaps more numerous than the good. They do not enter into that unity of interacting activities which function together to sustain and approximate the highest possibilities of value. It is this functioning together for possibilities of value that makes unifying of activities good, and makes good activities a unity. There is nothing we know in existence which has any other kind of unity than this of functioning together. The bad are bad precisely because they do not function together with the others under the dominance of this one supreme function of promoting the highest possibilities of value.

What are these other activities, in addition to human imagination, choice and action, which enter into the interaction which has possibilities of value? Let us get a concrete case.

The infant organism in the beginning strives for some end or other, not because it has a purpose, nor even imagination, but because physiological propulsions and environmental conditions interact to give direction to its striving. But the interaction does not stop there. It carries possibilities of value. It goes on to develop imagination and intelligence in the infant. This first activity of the infant organism, without purpose and without imagination, operates on the environment in such a way as to change it. This changed state of the environment reacts again on the infant to cause some experience of comfort or discomfort that is now associated with his own action. The association of these experiences with these interactions develops in the infant imagination purpose, the sense of meaning and the ability to make choices.

One might think that the adults who care for the child provide the imagination, choices and actions which are not yet developed in the child. These are a part, but only a part in all the interactings. Many times they even obstruct the development of the infant's imagination and intelligence, as well as other possibilities of value. Frequently the adults are quite totally ignorant of the way the infant's imagination and will develop, and so could not assist with any choice or imagination if they wished to do so.

Here are two clear-cut points of difference between Mr. Dewey and myself. I have tried to face the issues squarely, and where Dewey's position seemed to me to be ambiguous, I have tried to force the difference between us into clarity.

HENRY NELSON WIEMAN.

VERSE

Kings

"They perish all, but He remains." Omar Khayyam.

WHO has not marveled at the might of kings
When voyaging down the river of dead years?
What deeds of death to still an hour of fears,
What squandered wealth to gild a moth's frail wings?
A Caesar to the wind his banner flings,
An Alexander with his crimson spears,
A Herod heedless of his people's tears!
And Rome in flames while Nero laughs and sings.

O gilded actors of a drama old
Your names are bywords in Love's Temple now,
Your pomp and glory but a winding sheet:
The Christ came scorning royal robes and gold
To wear warm blood-drops on a willing brow—
And awed by love, we stoop and kiss his feet.

JOHN RICHARD MORELAND.

Sackcloth

OF all the foolish words I uttered late
Not one returns to comfort me today.
I sit in sackcloth while I meditate
The beauty of the words I did not say.

ROSALIE DUNLAP HICKLER.

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DECEMBER SURVEY OF BOOKS

The Decline of E. A. Robinson

AMARANTH. *By Edwin Arlington Robinson. The Macmillan Company, $2.00.*

ROBINSON began long ago with poetry of the chaste excellence of frost. He was a cerebral Yankee: laconic, thin-blooded, tanged with tart humor, hard as the granite and dark as the pines of Maine. He wrote in a spare, clipped speech, no more richly sensuous than the frost on the pumpkin; sometimes with lucid irony, sometimes with oracular pungence. His poems were deft: the sparse devastation of Miniver Cheevy; the pathos, cracked and wavering, of Mr. Flood; the sun-mellowed humor of old Isaac and Archibald tottering into twilight; the bullet-punctuated decadence of Richard Cory. His characters seemed to scratch their spiritual heads and go on drinking; but he recorded their loss of Eden with sympathy, in frosty words. He ignored the captains and the kings for the drifters broken on the tides—the "poor relation," the men with the "small Satanic kink" in their brains, the Mr. Floods facing a world

> Where strangers would have shut the many doors
> That many friends had opened long ago.

He even broke into the surf of great poetry, the splendid and plangent music, the "grief wound up to a mysteriousness" of Luke Havergal. Always he celebrated the western gate. Life's best, to him, was faith in the fine-edged, ice-chilled mind facing the fate of the Children of the Night and the man against the sky. Nor was he a *great* poet of the shadow, splendidly creative of his own world, splendidly rich in black magic, like James Thomson with his "City of Dreadful Night," or the cypress-shadowed Poe. Always he was a puritan of the mind, whom God neglected to "fill with the old familiar juice."

Nor was he evocative. The evocative artist does not celebrate the contemporary psychological weather, but is himself a sun to create new weather. The minor Longfellow puts into words the mood of his time; the major Whitman himself creates the mood that he expresses. Robinson merely records the mood—negative, futilitarian—that began when the snows of sentimentality, melting, went down Spoon river. In terms of Spengler, he is one of the sapless autumnal boughs of a culture lapsing into a civilization, one bough on the declining tree of the West. In terms of type, he is the Longfellow of the intellectuals.

His best, undoubtedly, is the first fine careful despairs of his early poems, deft in edged quotability. But what of his later poems, like "Amaranth"?

That is the decline of Mr. Robinson. Acclaimed by Theodore Roosevelt, prize committees, book-of-the-month clubs, the intelligentsia, and all the other laughing-gas of the American mind, he accepted himself as a major poet; he wrote bloodless epics of the crash and catastrophe of ending ages, where Arthurians became modern futilities seen through the temperament of a down-east Buddha. There followed interminable "Nightingales," etc., dull with mannerism, pompous with cryptogram. Gone the edged ice, the pared speech, the etched tragedy of life's minor futilities, the drawling Yankee humor! These later poems are foggy, amorphous, interminable, dull. "Amaranth" is just another evidence of hardening poetic arteries.

The theme is a truism tortured into 105 pages: in the realm of the spirit, the many (called but not chosen) are damned to futility, and should have been pump-makers. The thesis is sentimental; one wonders whether Fargo, the hero who illustrates the theme, if from youth he had been a pump-maker, would not have seen himself in Amaranth's eyes, in that trade also a "human mistake," like Masefield's sea-cook. Would he not, dreaming over his pumps, lament a life lost to art, and see

> "Four great walls in the New Jerusalem
> For Leonard, Rafael, Angelo and me
> To cover . . ."?

Salvation is not to turn bourgeois any more than bohemian; one does not make a pump-maker out of a sow's ear.

The characters wander in a phantom limbo reminiscent of Main street set in Dante's Hell, plus ectoplasm. There they meet Amaranth (naked truth walking), in whose eyes they read their own futility. Pink, the Dada poet, who hangs himself (if he only *would*!); Ajax, the proletarian futurist; Evensong, the musical failure; Figg, the lawyer who shouldn't have been one; Flax, the clergyman by mistake; Ampersand, a vague sort of talkative cat; Fargo, the potential pump-maker—these discuss their own futility in mouthfuls of fog. Nobody gets anywhere except (supposedly) Fargo, who leaves his co-failures still gaseous amid graves, and returns—one surmises—to pumped salvation.

The poem is long, repetitious, dull; one is lost in endless talk "about it and about," and comes out at the same door wherein he went. There is no communication of reality, purging us with pity and terror. Browning's Andrea Del Sarto gives us the tragedy of the artist-failure in 270 lines; Robinson fails to give it in 105 pages.

American critics are bell-wethers; the American public, sheep; probably, therefore, the book will win a Pulitzer prize. The verdict of eternity, however, is: Thumbs down!

MERRILL ROOT.

Disciple and Critic of Barth

THE MEDIATOR: A STUDY OF THE GENERAL DOCTRINE OF THE CHRISTIAN FAITH. *By Emil Brunner. Translated by Olive Wyon. The Macmillan Company, $5.00.*

BRUNNER'S BOOK represents the first attempt to gather together in a large, dogmatic work the results of the dialectical theology which Karl Barth originated. In this fact lies both the significance and the limitation of the book: its significance in so far as it shows how the new theological principles are related to traditional theological problems; its limitation in so far as Brunner's attempt was undertaken at that very moment when the so-called dialectical theology had developed its negative, critical features more than its positive features. Only after the appearance of Barth's volume on "Dogmatics" can we reach a definite conclusion in respect to the positive development of the dialectical theology. Nevertheless, Brunner can be counted as something more than an expression of the Barthian school. He represents a position of his own which in many respects differs widely from Barth's. In spite of the sharpness with which Brunner attacks liberal theology, he is himself much more completely dependent on it in his thinking than is Barth. He lacks the latter's prophetic force and originality, but on this very account he has the advantage of being able better to understand and more keenly to analyze the logical structure of the ideas and problems of the theological tradition than is the case with Barth. Just here is to be found the permanent significance of Brunner's book, which will remain even after the appearance of Barth's "Dogmatics," and this justifies also the publication of an English translation.

The charm of Brunner's book lies in the consistency and

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clarity with which he analyzes the liberal position in theology from a very definite point of view. The title itself, "The Mediator," clearly shows the point of view from which he speaks. Where a Mediator is possible and necessary, there a cleavage is presupposed which without a Mediator cannot be overcome by either of the two sides. It is the cleavage between the Holy God and sinning mankind which Brunner makes the principle of his theology. From it he develops the meaning of the idea of the Mediator. His method is throughout polemic and apologetic. He works out his own thoughts in contrast with humanistic-liberal principles. His thinking throughout has a peculiarly double character. On the one hand, it assails the deep-seated identity of God and man which is presupposed in humanism and mysticism. On the other hand, it exhibits a dependence on the very position which it assails, in so far as, in the place of ideas which express the identity of God and man, it sets forth ideas which exhibit the contrast.

This becomes at once apparent in his discussion of the idea of revelation. The concept of a general revelation of which the Christian revelation is the climax he contrasts with the concept of a revelation given once and for all, in comparison with which all other religions, even the highest, are distortions of the truth. Religion based on a general revelation has no fundamental need of a Mediator. A religion based on an unrepeatable and unique revelation finds that revelation only in the Mediator: "In distinction from all other forms of religion, the Christian religion is faith in the one Mediator."

From the point of view of this presupposition of his, Brunner condemns modern theology in all its forms as an obliteration of distinction. He directs the sharp point of his criticism especially against Schleiermacher, as he had previously done in his book, *"Die Mystik und das Wort."* He describes Schleiermacher's theology as "an unedifying story of an impossible compromise" —a compromise, that is to say, between the assertion of the identity of God and man and of the contradiction between the two. But he includes Ritschl also, and all further modern theology, under the same judgment: "The Ritschlian theology is a rationalistic system clad in scriptural garments." The conclusions of this liberal position in respect to the doctrine of Christ are clear: in every case he is "the highest expression that can be imagined of a moral and religious human being, no less, but also no more."

The basis of this liberal position is the assertion of the unbroken connection between God and man. Brunner multiplies concepts at this point: "the continuity of the divine with man in the unbroken character of inmost connection"; "man is good"; "the self-sufficiency of moral energy"; "I ought, therefore I can"; "the self-confidence of man," etc. In opposition to these formulas of the unity of God and man, Brunner sets up the thesis, "Sin belongs to the essential being of humanity." "The good creation lies beyond this visible world. The whole of history has been infected with the poison of sin." The wrath of God stands over against man. Whoever ignores this doctrine can have no understanding of the central idea of the gospel, "the uniqueness of the revelation in the Mediator."

If Christ as Mediator cannot be at all understood by means of his human historical connections, the question arises as to how he can appear in history as a man and be recognized. Further questions arise as to the relation between faith and historical research on the one hand and as to the divinity and humanity of Christ on the other hand. Brunner subjects both these problems to a comprehensive and keen inquiry, which to be sure leads to an answer that is not wholly satisfactory in either case. This is all the more significant, since it is at this particular point that a decision has to be made in respect to Brunner's theological tendency.

Brunner seeks to settle the conflict between faith in Christ and historical research in such a way as to leave unlimited play for historical research, even for the most radical criticism, but he declares that faith has a basis for knowledge which is not accessible to the historian as such, and furthermore that its inquiry cannot lead to a negative conclusion. And so we find such propositions as the following: "Faith may indeed be combined with criticism of the biblical tradition about the life of Jesus, perhaps even with a very radical form of criticism, but it is not possible to combine faith with *every* kind of criticism; for instance, it cannot be combined with the kind of criticism which denies the existence of Jesus altogether, or with that which represents him as a psychopathic individual or as a proletarian revolutionary." Brunner maintains that faith is setting no boundaries to science, but rather that these limits are set by that same reality which forms the foundation of faith. He means by this that faith is confident that any conclusions of research which are unsatisfactory to it will themselves eventually be given up. "Of course, to the historian such confidence is incomprehensible, but he could only destroy it by producing actual proofs; until now such proofs have never been produced."

This solution appears to me to be wholly unsatisfactory. A thing which cannot be accomplished today may be accomplished tomorrow. Faith, however, cannot await in fear and trembling the latest results of historical investigation. Brunner himself very clearly rejects such a thing in other parts of his book. It is possible for faith to be without fear only if it guarantees through itself all facts that are essential to it, and so protects itself from the attack of historical research. Another way would be for faith wholly to abandon research, because it has nothing to do with its historical facts. The first of these two methods leads merely to the isolation of a specific complex of facts over against all remaining facts, to the selection of a section of reality that is withdrawn from historical contact; in other words, to that which Brunner himself calls supernaturalism and which he seeks to avoid. The second method leads to the proposition that the actuality with which faith has to do lies on a level fundamentally different from that with which historical investigation deals. But once this is acknowledged—and I think that it must be acknowledged—then the uniqueness of the external fact is no longer decisive for faith, but what is decisive is the fundamental transformation of our historical existence by means of the Christian event. And in respect to the latter's actuality, nothing further can be said than this, namely, that it has produced the transformation of human, historical existence. This, however, is an expression of faith and of faith alone. The corollary of this idea is that the antitheses set forth by Brunner are not an adequate description of the Christian position. It is curious and yet easily understandable that Brunner, who is otherwise so clear and radical in his formulations, becomes obscure and conservative at this point. It indicates a compromise not based on his own presuppositions.

A similar situation is seen in Brunner's christological expositions. First of all it must be asserted that Brunner is especially happy in his defense of the Greek dogma of the two natures in Christ against modern misunderstandings. He demonstrates with extreme skill the fact that this doctrine represents a protest against every kind of religious hero-worship. The doctrine of the divine nature or, more accurately, of the divine quality of being of Christ, is the classic expression of the absolute distance between God and man. The doctrine of the two natures is less Greek than is the doctrine of such liberal theology as Harnack's, although the latter rejects the doctrine of the two natures on account of its alleged Greek character. The divine nature of Christ, according to Brunner, is the divinity of his Person. "Person" is the mystery of our moral existence that lies hidden behind our historical personality. "Person" is the place where decision and sin dwell. This "Person" and its mystery are, in the case of Christ, not human, but divine. In

the impenetrable mystery of the "Person" resides the divine quality of Christ, unspoiled by the completely human existence which he had in body, soul and spirit. "Instead of the human mystery of personality, sin, he possesses the divine mystery of personality, divine authority."

At this point a question arises which Brunner himself recognizes when he says: Christian teaching has resisted the theory that the divine is, as it were, inserted into the otherwise natural condition of the existence of Jesus. From the human, psychological point of view, Jesus is wholly and truly man. A false supernaturalism is to be avoided. But, we ask, if the mystery of the "Person" belongs to the nature of man, and if the mystery of our person is that we have been created by God and have fallen away from him and now as human beings are by nature sinners, is there then any true human existence without sin? Or to put the same point more psychologically: If we do not have a "person" but are a person, is there any element of our being which can be separated from our being a person? And is not our personality the development of our "person"? Now if it is as a "Person" that Christ is divine, how can he as a personality be human? Does not the phrase "the mystery of the Person" here conceal the supernaturalism which should be avoided but is not avoided? Must not this divine mystery of the Person that lies quite outside of all human nature radically do away with the psychological human reality of Jesus? I think that Brunner has not succeeded and cannot succeed in avoiding this conculsion. His start is supernaturalistic, and hence his conclusions are also. A change in attitude would make it clear that his purely contradictory conception of the relation between God and man must be given up; and it must be given up, for otherwise a completely mechanistic supernaturalism is its inevitable conclusion.

Such a criticism as this is not intended to diminish the value of Brunner's book. Rather it should indicate that this is the kind of book that raises further questions. And this is true not only of the chapters I have discussed, but of the whole of the remainder of the book, which deals with a series of the most important dogmatic problems in the doctrine of the Mediator. I leave to what I hope will be a large number of readers of the book the task of applying to the contents of the other chapters the critical point of view which I have sought to suggest. In this way they will carry on the fruitful discussion which Brunner's book opens up.

PAUL J. TILLICH.

[Dr. Tillich wrote his review for The Christian Century in German. The English translation is by Professor Arthur Cushman McGiffert, Jr.—THE EDITORS.]

Two Views of Education

LEADERSHIP IN GROUP WORK. *By Henry M. Busch. Association Press, $2.25.*

CREATIVE TEACHING, *Letters to a Church School Teacher. By John Wallace Suter, Jr. The Macmillan Company, $1.25.*

THE PROFESSOR of adult education in Cleveland college of Western Reserve university has given us a study of the philosophy and the practice of group leadership that is rich in educational, sociological and psychological insights. It interprets the major problems of purpose, underlying principles, organization, internal group processes, program, leadership, social factors conditioning group work, and the use of group records from the functionalistic and naturalistic point of view which one would expect from a disciple of John Dewey. The author reveals a broadly sympathetic understanding of the value of intelligently directed group activities in stabilizing emotional life, developing individual interests, and in providing satisfying social experience. He is convinced that group-work agencies should not rely upon the sheer insight of tradition and authority if they are to exercise moral and spiritual leadership. Over against these he sets depth of insight into human personality, understanding of social life, and mastery of the techniques for meeting people in the areas of their needs and interests.

The revised edition of "Creative Teaching," by the rector of the Church of the Epiphany in New York, is intended for private, individual reading. It is a series of informal, elementary, non-technically phrased letters to teachers. Worship is placed at the center of the program of the church school. Growth in Christian personality is achieved through a comprehensive range of learning activities in the midst of a fellowship of persons who recognize themselves to be disciples of Jesus Christ. In order to be truly creative, these activities must be in harmony with the norms of the Christian faith. Authority and tradition constitute no embarrassment to the process whereby spiritual values are discovered and realized as personality traits.

Both authors rely upon experiences within social groups as being primary in the realization of moral and spiritual values. One is realistic, the other is idealistic in philosophical viewpoint. The former is thoroughly secular; the latter, religious in the conventional sense. One would build ethical character rooted and motivated without reference to religion; the other finds the most effective and trustworthy sanctions and restraints in a personal bearing toward God which involves belief in a transhuman and superhuman reality that is personal and eternal. The former, ignoring the recent developments in empirical theology, sets up false antitheses between science and religion, theology and experience, tradition and spontaneity. This unfortunate weakness, however, ought not to prevent an appreciation of the real contribution of his study. Ministers of churches that have become socially ossified in conformity with the personal habits of certain leading personalities, should learn from this book how to go at it to make their churches vital and spiritually creative social groups.

NORMAN E. RICHARDSON.

The Dogs of War Unleashed

THE SECOND WORLD WAR. *By Johannes Steel. Covici-Friede, $2.00.*

A WAR far more destructive than the last one will break out in Europe within nine months! That is Mr. Steel's thesis. And his nine months began to run on October 1, so our margin of peace (if what we have now can be called peace) is reduced to scarcely more than seven months. This reviewer is not prepared to admit that Mr. Steel has proved his thesis, but he has made a strong case. What is more important, he has pointed out the conditions under which war might be avoided, only he does not believe that these conditions can be fulfilled. "It must be clear to everyone with common sense that the only way to stop war is to devise an effective world economic policy which will stabilize our rapid industrial evolution, bring consumption into consonance with the universal powers of production, and abolish national monopolies of vital raw materials." There can be no peace so long as wars serve an economic purpose, and economic ideals and ambitions remain what they now are. This peril is discussed in detail with reference to political and industrial conditions in the principal nations in Europe and the orient. The danger of an immediate outbreak is augmented by the fact that time works against France in her rivalry with Germany, and against Japan in her conflict with Russia. It means little to say of any nation that it "does not want war." If it believes that war is inevitable sooner or later and that its chances of victory are better now than they will be later, it will fight now whether it wants war or not. Mr. Steel alludes to the fact that the lineup of the powers is still

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uncertain. In that uncertainty there is hope. At present no great power has enough confidence in any other to form the basis for an alliance. If there is not enough international friendship to insure peace, perhaps there is a sufficiently general suspicion to prevent the coalitions which are essential to a world war until something can be done about it. Mr. Steel is a very keen observer who had the skill or the luck to predict the nazi purging and the downfall of Dollfuss within a week of their occurrence. This makes his prophecy of war ominous, but not necessarily convincing. W.E.G.

The Good in Japanese Culture

RELIGIOUS VALUES IN JAPANESE CULTURE. *By T. T. Brumbaugh. Kyo Bun Kwan, Tokyo, $1.00.*

THERE is much of permanent value in the religious culture of Japan," says T. T. Brumbaugh, The Christian Century's able correspondent in Japan. It is "to promote such an appreciation of these eternal 'goods' as will encourage western peoples in their relations with the Japanese to build upon rather than to destroy these goodly foundations," that he writes this excellent brief treatise on Japan's religions.

Wise missionaries have long been accustomed to build upon values in the cultures to which they were accredited. To this end many of them became profound students of the religions which surrounded them and contributed some of the most valuable scholarly books and articles that have appeared in their respective fields. It has not, however, been the custom until a comparatively recent date to emphasize so strongly the fact that they do so build upon rather than destroy the foundations to make way for Christianity. Probably the chief influence leading to this late tendency on the part of missionaries to take the home constituency a little more intimately into their confidence and to avow frankly that they do this was the publication of the report of the laymen's inquiry into foreign missions. Before the publication of that epoch-making report, many a missionary would have hesitated to declare the extent to which his own appreciation of the values in other cultures entered to color his own work. But the air has been cleared now. While multitudes were probably shocked on first reading their dictum that much in the native faiths is good and must not be lost, other multitudes rejoiced that at last what they had only secretly thought should have been given so convincing a statement. A large and favorable public has thus been assured the missionary who writes as Dr. Brumbaugh does of Japan.

Some even of those who sympathize in general with the author's point of view will think perhaps that he has "leaned over backwards" in his desire to be fair to Japan's faiths. They will perhaps question whether he has not "gone too far" in finding high values even in the primitive nature worship which forms so important a part of Japan's religious practice. It must be admitted that "reaction" frequently does, just because it is reaction against an extreme position, become itself stronger than all the facts might warrant. This reviewer himself, utterly in sympathy with the newer point of view in missions, confesses to a suspicion that the author has been over-generous in his appraisal of some of Japan's religious manifestations. Looking for something good in them, as there doubtless is, he has found a great deal—more perhaps than another would be able to see.

Whatever one may think of the details of the estimate, on the whole the book stands as a fine, serious, Christian attempt to evaluate the good which is natively there, that does high credit to its author. It ought to be highly influential among Christian workers in Japan and elsewhere, surely here at home, where, despite the fact that it was published in Japan, it should be well advertised and made readily available.

With all the good—and there is a lot of it—in Japanese culture, has Christianity any business there? Can it make any significant contribution to Japan's moral and spiritual life? Here Brumbaugh, the missionary, speaks in no uncertain terms. "As to the precise form and character this oriental Christianity should take, we as westerners and as missionaries have only the responsibility to see that the essentials of the Christian faith shall not with our consent be compromised. It presumably is inevitable that some Christians should feel that any deviation whatsoever from the order with which they are familiar constitutes a breach of faith, but if we are to follow Jesus' convictions the vital elements of religion are simple: the fatherhood of God and the brotherhood of man and whatever contributes thereto. In both of these respects we have found the older religions of Japan either deficient or passive. This is sufficient to constitute the Christian's magna charta."

CHARLES S. BRADEN.

No Religion Without God

RELIGION AND THEISM. *By Clement C. J. Webb. Charles Scribner's Sons, $1.50.*

UNE religion sans Dieu! Mon Dieu, quelle religion! These words used wittily by a French writer of a generation ago to describe the reaction of his countrymen to Auguste Comte's "religion of humanity" may be said to express in brief the central thesis of this book. The author has a deep conviction that religion and belief in God belong together. He is not concerned in this instance with a defense of theism against the attacks of its irreligious opponents; rather it is his purpose to show the inadequacy of any philosophy of religion which does not include the concept of God.

Among those thinkers of the present day who attempt to justify religious experience but who at the same time find it either unnecessary or undesirable to admit a theistic belief, he recognizes two distinct classes. Those who belong to the first of these two classes reject the idea of God because it seems to them incompatible with the vastness of the physical cosmos and the utter insignificance of the whole human race in relation to it. The members of the second class find it necessary to reject the idea of God for the very opposite reason. For them it is the greatness of man, especially as regards his spiritual attainments, that leaves no room for a belief in a Supreme Being whose authority man must acknowledge and whose will may be said to govern the activities of the universe. The term "naturalism" is used by Professor Webb to designate those who belong to the first group, while those in the second group are referred to as "humanists." An analysis of the arguments advanced by the adherents of each of the two groups is presented in the second and third chapters of the book.

As a typical example of the religious philosophy known as naturalism, reference is made to Julian Huxley's book entitled "Religion without Revelation." The position of humanism is illustrated by arguments taken from Walter Lippman's "A Preface to Morals," and "Ethics" by Professor Nicolai Hartmann of the University of Berlin. The last named book contains one of the most important contributions to the field of moral philosophy that has appeared in recent years and Professor Webb gives more attention to it than to any of the other books that he discusses. The main criticisms advanced against those who would have a religion without God lead to the conclusion that theism is not only compatible with all the facts brought to light by the physical and moral sciences but its meaning is greatly enriched when it is viewed in relation to these same facts. The criticism of Hartmann's "Ethics" does not seem to the present reviewer to be entirely justified, since he does not understand Professor Hartmann to

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be rejecting theism in so far as it pertains to a philosophy of religion, but rather that it is his purpose to show that theism cannot be established by arguments drawn from the field of ethics. Chapter four of Professor Webb's book contains an excellent criticism of the arguments frequently advanced by contemporary psychologists concerning the origin of the belief in God. Chapter five, which is the concluding one, contains the author's constructive statement relative to his own theistic belief.

CHARLES H. PATTERSON.

1001 Lay Leaders

LAY LEADERSHIP IN PROTESTANT CHURCHES. *By Leo Vaughn Barker. Association Press, $2.50.*

MOST Ph.D. theses, although they are supposed to extend somewhat the borders of human knowledge, seem to accomplish little beyond aiding their authors to secure a degree. After this is accomplished these theses are reverently laid away on library shelves, and seldom stage a resurrection. But here is a Ph.D. thesis that can be useful. Whether it proves to be so or not will depend upon the readiness of the clergy and others responsible for the selection of lay leaders in the churches to make use of its findings.

We have had a lot of theoretical discussions of the qualities required to make men leaders, but here is an empirical study of actual lay leaders of church activities which seeks to discover what leaders do when they lead and, also, what factors of training and experience are found to be significant in influencing the quality of the leadership which they give. One who is not accustomed to reading Ph.D. theses and following through the statistical methods here employed may get many a headache from the body of the thesis, but at least the first two or three chapters and the concluding chapter of "Summary and Conclusions" will be intelligible to any thoughtful reader. And these conclusions are important. They demonstrate that, for the 1001 lay leaders studied (and these leaders are a very representative group chosen from a wide variety of churches of many denominations), on the whole, two factors were consistently responsible for a distinctly superior leadership performance than the average. And these factors were happy participation in church activities in adolescence, and academic training. Several other specific factors in the past experience of these leaders were studied and yielded significant results, but these two seemed to be the most important.

If the churches can be brought to use the results of Dr. Barker's investigation in the selection and training of the men and women chosen to lead the lay activities of Protestant churches, there is good reason to believe that the effectiveness of these churches will be greatly increased at a point where that increase is greatly needed.

CHARLES T. HOLMAN.

Oil as a High Explosive

THE SECRET WAR. *By Frank C. Hanighen. The John Day Company, $2.75.*

THE REVIEWER picked up this volume with high expectations. Its subject was pertinent. In the morning paper there was not only the story of the current oil crisis in Manchuria, but likewise an account of the most recent development in Secretary Ickes' effort to control "hot oil" in the east Texas field. Quite obviously "The Secret War" dealt with a subject of real significance for an understanding of the modern world—the competition between men and nations for the control of petroleum. It was advertised to be as good a book as "Merchants of Death," of which Mr. Hanighen was co-author, and it carried a complimentary foreword by Quincy Howe.

The author is an able journalist. He sets forth numerous interesting and arresting facts about the development of the international oil industry in the last generation of capitalistic exploitation. He suggests many of the current problems which cluster about the production and distribution of petroleum, and he is probably correct in his conclusion that oil should be considered as a national resource which ought to be socially owned and controlled. During this diamond jubilee year of the discovery of petroleum in Pennsylvania (see "We Celebrate our Looters," The Christian Century, Sept. 26, 1934) we should think seriously about the impact of the technological oil giant on our modern civilization. But in spite of the book's merits as a record of many interesting and important facts, its total effect is disappointing.

In the first place, Mr. Hanighen seems to believe that the struggle for oil is the real key to the problems of our time. For example, he suggests that oil rivalries, chiefly those of the Standard Oil companies in this country and the Royal Dutch-Shell in Great Britain, were largely responsible for such events as the following: the U. S. payment of $25,000,000 to Colombia in 1921; the rise of Rhiza Khan to supreme power in Persia; the long delay in U. S. recognition of Russia, which was in his opinion not possible until the Standard Oil of New Jersey graciously permitted it in 1933; the Imbrie murder in 1924; the Teapot Dome "exposé," ascribed by Hanighen not to the indefatigable senators in Washington but to the business rivalry between Standard Oil and Sinclair; the inauguration of the five year plan in Russia; the British Arcos raid in 1927; the fall of Primo de Rivera in Spain; the stimulation of Hitler in the early stages of his career; the fall of President Irigoyen in Argentina; and the coming of tranquillity to Mexico in 1928. It is an axiom of historical scholarship, as Professor Guerard has recently pointed out, to accept the many-sided nature of truth. To string these many sensational events of the last decade on the single cord of competition for the control of oil is to make history slightly ridiculous. Probably the passions engendered by the struggle for petroleum played a part in many of these events. But in the absence of the most detailed proof, ought we believe that oil rivalry was the chief factor in all these things? Such proof Mr. Hanighen does not always supply. For some of his charges his documentation is rather sketchy. For example, on page 250 he writes: "It is unproven, but accepted in well-informed circles . . ." What are these circles, and why do they accept such beliefs? Where are their proofs?

In the second place, Mr. Hanighen tries very hard to frighten us by insisting that America's petroleum supplies are nearing exhaustion, that Great Britain controls the lion's share of the known oil reserves of the world, and that this control may eventually lead to a calamitous struggle between our nation and the British empire. As a matter of sober fact, need we believe that American petroleum supplies, even at the present rate of consumption, will soon be exhausted? Mr. Hanighen dismisses too lightly the very important factor of shale oil. Let him read Murray King's article entitled "A New Power Fight in the West," in the New Republic for July 18, 1934, wherein it is shown that the coal and shale strata of Colorado and Utah have locked in them enough oil to last America at the present rate of use for more than a century and a half. Let him turn back to Economic Geology for December 1915, and read a similar discussion of these same reserves. Oil is now being extracted from these sources for fifty cents a barrel. Granting the extent of British oil interests in foreign lands, this reviewer, in the absence of more plausible evidence, does not believe that the British empire and the United States are going to cut each other's throats on any such pretext as

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the rivalry between the companies of Sir Henry Deterding and John D. Rockefeller.

In the third place, Mr. Hanighen's book is marred by several rash generalizations, inaccurate statements and unkind insinuations. As an example of such a generalization, consider his statement (p. 260): "Coal and iron were at the base of the last war." He should read those magnificent volumes of scholarship, "The Origins of the World War" by Sidney B. Fay. It is historically inaccurate to say, in writing of Theodore Roosevelt's presidency (p. 49): "Under his reign the Sherman act was passed." Of course the Sherman anti-trust law was passed in 1890, years before T.R. was a national figure. There are several similar misstatements. As an example of unkind insinuation, note Hanighen's charge (pp. 226-227) that Secretary of State Hughes in 1923 deliberately toned down America's diplomatic protests to Japan over Japanese treatment of Harry Sinclair's oil concessions in Saghalien because earlier in life he had been an attorney for the Standard Oil company. Such an accusation against a man of Hughes' caliber and character ought not to be made without the most positive proof; and in this case no proof is supplied.

Years ago Renan remarked that it was in the careful shading of highlights and low that the truth lies. Last summer George P. Gooch in Geneva declared that the fascination of history lies in the unexepected, unforeseen developments which may change everything and throw all predictions into the discard. (Professor Howe in his foreword suggests this latter thought.) Both of these sage observations apply to all books dealing with current international problems. Moreover, to oversimplify, as Napoleon once said, is not to render service to truth. "The Secret War," in the reviewer's opinion, does oversimplify the factors in the world situation today. Many a reader will enjoy its contents, particularly chapters one and nine. But most of us will take its more lurid portions *cum grano salis.*

DUANE SQUIRES.

The Placid Eighteenth Century

THE AGE OF REASON: *The Continent of Europe in the Eighteenth Century. By R. P. Mowat. Houghton Mifflin Company, $2.50.*

THE PHRASE by which Mr. Canby recently described the decade of the 'nineties, "The Age of Confidence," might be applied also to the eighteenth century. In comparison with the turbulence and uncertainty of our own time, it was a period of quiet minds, of orderly society and of untroubled assurance that cool reason could solve all problems and meet all emergencies in this best of all possible worlds. Revolution was waiting at the end of it, but that coming event did not cast its shadow before upon the sunny peace of eighteenth century society. There were wars, to be sure, but they were fought by armies of professional soldiers, not by nations. And there was a submerged half that was not so happy as Mr. Mowat's picture might lead one to suppose. There was dynamite in their discontent, but the sputtering fuse was not apparent on the surface.

Passing over the details of dynastic struggles and political manipulations as something about which any reader can easily inform himself by referring to the standard histories, the author turns his attention to such topics as the cosmopolitanism of eighteenth century civilization, the peace movement, crime and punishment, the enlightened monarchs (often called the "benevolent despots"), the opera, the salon, schools and universities, the Christian life, and the back-to-nature movement. There is a piquant chapter on "scoundrels," of whom Cagliostra and Casanova are the shining examples; and a chapter on Goethe and Voltaire.

This is the very stuff of which real history is made. The writing of it calls not only for research but also for insight and interpretation and for some deftness in literary expression, since the subtleties of mood and temper and the qualities of culture can be portrayed only with a touch that is both light and sure. All these qualities the author exhibits to an admirable degree. He might, I think, have given more attention to religion. His account of Jansenism seems to overemphasize its heretical element and fails to take into account the antagonism which developed between Jansenists and Jesuits. The Jesuits are handled with kid gloves. It is scarcely justifiable to explain the dissolution of the order in 1773 wholly on the ground of pressure applied to the pope by sovereigns. But these are small details. On the whole this is the most informing, the most adequate, and by far the most delightful book on the eighteenth century in Europe that is known to this reviewer.

W. E. G.

Indicative Preaching

TAKING A CITY. *By Douglas Horton. Harper & Brothers, $1.00.*

FROM SKEPTICISM TO FAITH. *By Charles Fiske. Harper & Brothers, $1.00.*

HERE ARE two more rewarding volumes of Harper's Monthly Pulpit, and both of them are worthy contributions to the literature of contemporary preaching. One finds in each a courageous attempt to face the current demand for realism in the pulpit. The sermons of the bishop of central New York are, on the whole, closer to the stream of Christian tradition than are those of his younger contemporary, but Doctor Horton's fresh, stimulating and original treatment of texts and themes should commend itself alike to conservatives and liberals.

Dr. Horton complains that one of the dangers of the church is that of falling into the imperative mood when its teaching should be indicative. "No man can save himself without God," he tells us, and here we suspect the influence of Karl Barth. "What the reformers did was to restore to the church her ancient and thrilling indicative," and the ten sermons in this volume are written in a realistically indicative mood. (One wonders at this point whether the church should not speak in both the indicative and the imperative moods if it is to perform its proper function, since we find a synthesis of the two in the prophets and in Jesus.) Dr. Horton confronts the realism of the pessimists with the affirmation that "it is a more realistic response to life to face it with the trinity of faith, hope and love than not to do so." His sermons have a directness which is refreshing. Each is designated for a certain group, except the last which is "A sermon for everyone." "A sermon for those who like a story," one "For those who are tired of the struggle against evil," and "A sermon for those whose God is dead"—these, in the opinion of the reviewer, are the best in the book and of more than usual interest.

Bishop Fiske describes himself as "a doubter and dogmatist, a sinner and a saint, an ardent Catholic and a Protestant of the deepest dye, a modernist and a fundamentalist." His sermons reflect the mind of one who has passed through the skepticism of youth and who has found assurance again in "this glorious faith that he [Jesus] *is* God." But here is no naïve fundamentalist by any manner of means, but one who is fascinated by the findings of the "form-criticism." To the reviewer, the significant sermons in this volume are not so much those which attempt to state the essential doctrines of Christianity, but rather the autobiographical discourse, "From Skepticism to Faith," and a very discerning analysis, "The Christian in the Jungle," describing the position of the Christian business man in the

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present economic order. There must be a "social revival" of Christianity, the good bishop tells us, and to that end we must "bravely face facts and think—think hard and think seriously and prayerfully."

JAMES CROSWELL PERKINS.

Scientists Among the Prophets

THE GREAT DESIGN. *By Fourteen Eminent Scientists. Edited by Frances Mason. The Macmillan Company, $2.50.*

IS THERE a living Intelligence behind nature, or does the great cosmos run itself driven by blind forces? Is there a Personal Creator or merely impersonal energy? Many thinking people have continued to ask themselves these questions, as the world attempts to emerge from its difficulties through highly contrasting systems based upon diverse philosophies.

Prominent among these today is "materialism," the mechanistic theory which dominated science in the second half of the nineteenth century. To the mechanist, reality was unknowable, yet was conceived to take the form of a purely mechanical system in which only simple particles were at work in an aimless fashion. Hence no guidance, plan or design. Everything was contingent or happened by chance; in the last analysis there was only the survival of the fittest. While we owe to the stimulus of mechanism many scientific discoveries of surpassing importance as regards the welfare of humanity, mind on the other hand was not regarded as an entity in itself, for conscious life was conceived merely as the mechanics of the brain "as seen from the other side." Thus science had asked and answered its own questions, whither and how, but beyond was the inevitable test of *why* before which mechanism has seemed inadequate to many.

Now come fourteen eminent men of science with their evidence as to a purposeful and directing Mind at the back of the great drama of creation, and in further testimony that the discoveries of science strengthen, not weaken, a belief in an infinite Creator. The contributing physicist tells us of the transformation of protons and electrons into photons, or radiations of the smallest wave length, fundamental stuff of which the universe is made. They are something more than simple particles; indeed, they can be fully described in the symbolic language of mathematics, and hence behind them and in them are reason and order. Next, the chemist, for whom the protons and electrons were destined to form those stable systems known as atoms of which all the elements consist, in infinite permutations and combinations, yet always in accord with simple rules rather than by chance or contingency. Then the astronomer, who proclaims that for all its gigantic dimensions and the bewildering complexities of its structures and motions, our universe is an organic whole, exhibiting an underlying structural symmetry, built throughout with the same basic elements and governed by the same great laws. And in his turn, the geologist who writes of the growth of the earth home of life as it successively passes through environments each of which has been fit for the life it has harbored. Law is dominant in all this. Is law conceivable without intelligence? Intelligence, the inevitable antecedent, must be omnipotent, omnipresent and omniscient!

But what of life itself, peculiar so far as we know to the earth itself? Can its processes be explained in terms of physical and chemical reactions, that is, on a mechanistic basis alone? The answer is that, while the biologist may be said to be on the verge of understanding life, he has no illusions as to his powers and knows that he must speak in terms of metaphors. Mechanism has also been demonstrated to be inadequate not only in biology but also in psychology through the beautifully simple but well authenticated experiments of Driesch, a noted German experimental embryologist. These indicated that the bodies of animals do not develop in a machine-like manner, for an egg which would ordinarily give rise to one organism could be forced to yield two or even hundreds of complete creatures of smaller size. How could his results suggest machine-like predetermination? A machine does not remain what it has been if one takes away as many parts as he likes and in any place he likes! The conclusion could only be that life is autonomous, "vitalistic" if you will, and not merely a combination of single events of an inorganic type. Hence, hypotheses which surrender the evolutionary process to chance, such as Darwinism and Lamarckianism, are insufficient; for there is order, plan and design in evolution which can never be the result of mere chance.

The facts presented by these eminent scientists suggest the idea of one great Super-Personal entity behind the scene, which manifests itself in the evolutionary process. Certainly design is implied, and may we not say that wherever we meet plan and design in reality we are faced by a spiritual agent? Then organic nature becomes the manifestation of mind or spirit, which is what all religious doctrines teach in one form or another, making science and religious teaching come together in a harmonious way, for they deal with different aspects of the same thing. And not only is there plan in reality, but we all have felt that at times we are in the midst of this plan, although we may not be aware that the realization of it depends upon that individuality which is a characteristic of all forms of life. Herein are also involved the problems of ethics, immortality and free will as reopened to philosophy through the collapse of mechanism.

N. M. GRIER.

A Time for Every Purpose

A CHRISTIAN YEAR. *By George P. Hedley. The Macmillan Company, $2.00.*

THE HISTORIC calendar of the church," writes Dr. Hedley in the preface to this volume, "long viewed askance by the nonconformist and nonliturgical fellowships, is achieving a return to favor." It is not inappropriate to suggest that this trend may signify senility, but the trend certainly exists. "The pages which follow," he continues, "constitute an effort to reinterpret this calendar in terms of the philosophical positions and the biblical scholarship which commend themselves to present-day Christian leaders."

It is here submitted that Dr. Hedley has succeeded commendably in this effort. Not all his "meditations," as he calls them, are of equal value. Some are stuffed with sawdust (for instance, his three pages on Christmas), and some end abortively with the idea but vaguely hinted at. But these are the exception rather than the rule. Dr. Hedley understands and appreciates thoroughly modern ways of thinking, and is not given to beating about the bush, taking the discreet "yes—and—no" position which the interpreter of traditions is strongly tempted to take. The most liberal-minded need carry no fear of having their "enlightenment" offended. His treatment in most cases is informative, fresh, forthright, brightly written, provocative of thought, and timely. As an illustration of the last two characteristics, his sermonette on Independence day (which he recognizes along with Mothers' day, Labor day, Armistice day and Thanksgiving day as having become an established part of our ecclesiastical life) raises questions about the ethical attitudes involved in the typical celebration of that day, refers to the late Governor Rolph's approval of lynching, brings up the problem of freedom for the American Negro and for those dependent for the necessities of life "upon the vagaries of capitalistic business cycles," and calls to mind that "it is the

high privilege of the Christian church to remind the nation of the Christian ideal in national and international life."

It is an ironical tribute to Dr. Hedley's modernity that his dealing with some of the days on the traditional Christian calendar serves inadvertently to emphasize how hollow, artificial and mechanical their observance in this age would be. But all adverse criticism notwithstanding, "A Christian Year" is a useful book and deserves to stand on the shelf alongside Morgan Phelps Noyes' "Prayers for Services."

HUGH STEVENSON TIGNER.

Bringing Prayer Back

CAN PRAYER BE ANSWERED? *By Mary Austin. Farrar and Rinehart, $1.00.*

IN THIS, her last book, Mary Austin gives us her thoughts on the method and philosophy of prayer. "For thirty-five years," she says, "I have experimented in it. . . . I discover at the end of that time . . . that I am still far from the end of discoveries about it." She began her experiments with a study of the Indian's prayer methods and found that by rhythm the Indian got in touch with his Friend. "Prayer to the aboriginal is an explicit motion of the inner self which puts you in touch with the living principle which controls the thing for which you pray." Miss Austin believed that, whether one prayed to Allah, Jehovah, Jupiter, or any of a host of other saints, gods, and goddesses, the need to be in touch with that living principle was the same and the answer was consistent with the desire. Yet prayer is not direct petition so much as inner harmony and communion. In the practice of prayer the name of the one to whom we pray acts as a time-saver, for, with whatever name that might be goes a sense of direction made possible through the constant use of that name by generations of men. Although she (the author) talks of detachment, the subconscious, group prayer and scientific methods, she only uses different terms from those the orthodox might use. Nevertheless, it is interesting to read a book on prayer intelligently treated—scientifically treated—and find the author saying, "At a time when, if ever, we need it, it may be possible to bring it back into the psychology of our era."

RAYMOND KRESENSKY.

A Religious Book

KINGDOM COME. *By Hugh Redwood. Fleming H. Revell Company, $1.00.*

AMONG the significant laymen of Britain in our generation, a large place must be given to the author of this unusual, if not unique, book. Whether from a cathedral pulpit or in a wayside meeting house, the voice of Hugh Redwood is certain to arrest the attention and woo the hearts of men and women who are hungry for God. Having made many contacts with churchmen, schoolmen and students of England during the past summer, it is my impression that Redwood is one of the most influential laymen of the English-speaking world.

"Kingdom Come" is a casebook of conversion. The multitudes who have read "God In the Slums" and "God In the Shadows" may feel slightly disappointed in the fact that Mr. Redwood's last is not a sequel to his first volumes. Nevertheless, their favorite character, Peter Rawlings, is not missing. He appears again and again, the authentic ambassador of the living Christ, making his pilgrimage along "Nightmare street," and helping men of simple faith to make it a "street of a better dream." This is not a book about religion; it is a religious book—a far more rare and much more needed kind of literature. Deputy editor of the London News-Chronicle, Mr. Redwood is probably the most widely read lay evangelist of our day. His two earlier books have sold more than 600,000 copies and it is my judgment that his last is also his best.

"Kingdom Come" is a commentary on the Lord's prayer—richly suggestive of a series of sermons—and something more than a fine bit of devotional writing. It is a modern book of the Acts, not an argument but a testimony, and it reveals the experience, or rather the kind of experience, out of which the theology of tomorrow will come forth. Here is man at his wits' end, sin-laden and disillusioned, helpless and hopeless, his life laid waste by great sins and the deepening, spreading rust of little evils. And here too is the great discovery, the living Christ, God breaking through—and man reborn, renewed, "changed," as the Oxford Group would call it. Like the beads on a rosary, the illustrations tell but one story and lead in but one direction. The story is the good news of salvation; and the direction, the kingdom of holy love.

A prescription for the cynic and the skeptic, "Kingdom Come" is likewise a tonic for the saint. Closing this little volume, one feels that the winds of God are blowing and that the task of building a new world through new men and new women is a proved possibility.

HOBART D. MCKEEHAN.

Popularized Theology

RELIGION MEETS THE MODERN MIND. *By Russell Henry Stafford. Round Table Press, $2.00.*

SINCE 1927 Dr. Stafford has been minister of the Old South church, Boston. He says in his preface that he is trying to write a popular book which will be easy to read on the subject which everyone is interested in—religion. He has succeeded in doing this, and what is here set forth is an account of his own religion and theology which is easy reading for the average man. This religion and this theology are at times exceedingly conventional and at other times rather unorthodox, as is perhaps the case with the thinking and living of most ministers who know not only the theoretical aspect of religion but also the practical.

The theology which is presented is that of belief in a personal God who is like Jesus in character. The author is a trinitarian, though he admits that he cannot understand or explain what the doctrine of the Trinity involves. But he accepts the church's official teaching on this point because no other way of looking at Jesus seems to him to account adequately for the sublime implications of the meaning of the life and influence of Christ. He says, however, that he has no quarrel with the unitarian interpretation, because some men who are far better Christians than he hold that position, and also because the main thing in religion seems to be the knowing of God the Father.

It is the modern view of the use and interpretation of the Bible that is here presented. God is thought of as the life and mind of the universe, just as the mind and life of man are vital to his physical body. We do not live in a deterministic universe, but one in which man has free will.

Perhaps the most thrilling writing in the book is in the chapter on "The Laws of God and Man." Such statements as the following will bear much repetition: "Principles abide but rules come and go." "A law that goes farther than the general reason and conscience of the population for which it is intended . . . is a dangerous law." "A great deal of education is required before any considerable advance can be made toward reform through law. Indeed, the reform had better come first, and the law be written to describe it after it has come into such general effect that exceptions are really exceptional. When a law is a long way in advance of the conscience and reason of the citizenry, even though it be moving up the road toward

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the kingdom of God, law enforcement will have to lash the people to make them catch up with the procession. The law thus becomes a slavedriver instead of a schoolmaster. And slavery is a bad school of citizenship." "A Christian is justified in breaking a law when his conscience positively forbids him to do as it commands, or positively bids him to do the opposite."

Chapters on Sin, the Moral Influence Theory of the Atonement, the Church Worship, Service, and Eternal Life, among others, complete the volume. The author has a gift for epigrammatic sentences: "No man can respect his own intelligence if he thinks with his feelings instead of with his brain." "Few of us remain objects of horror to ourselves for any length of time." "We paint a bright-colored picture in our fancies, of situations in which anyone else, who knew the facts, would see only sinister shadows. Instead of calling a spade a spade, as a candid person would do, or a dirty shovel, as a remorseful person would do, we call it an attractive and interesting agricultural implement." "Miracles have become a hindrance rather than a help to faith."

The book is conventional modernism, graciously and felicitously set forth. The theological positions advanced are not new or startling, but then the author said in the preface they would not be. In spite of the absence of the startling, one has the feeling that Dr. Stafford's congregation had something to think about if this material was presented to them in sermon form.

HERBERT WINSTON HANSEN.

Non-Christian Filipinos

TAMING PHILIPPINE HEADHUNTERS. *A Study of Government and of Cultural Change in Northern Luzon. By Felix M. Keesing and Marie Keesing, with an introduction by Theodore Roosevelt. George Allen & Unwin, Ltd., London 10/6.*

THOSE who think that missionaries always associate with Kagawas, Gandhis, Dattas, Bocobos, Tsus and Chengs, and that they carry on their work in the cultural atmosphere suggested by these names, should read one book like this every three months until they have become acquainted with the history and customs of a still considerable portion of the world's population. Dr. and Mrs. Keesing did not write this volume for that purpose but it would serve it well. Entirely too many up-to-the-minute pastors, religious educationalists and other leaders who have turned in disgust from the old type of missionary sob-story seem to proceed with their work now on the assumption that there are no such areas as this book describes. But here in the Philippines nearly eight per cent of the people belong to the "non-Christian" groups and twenty per cent of the foreign missionaries have cast their lot among them.

But "Taming Philippine Headhunters" is not a book on missions. Neither is it as sensational as the title suggests, and the reader who expects to find grinning skulls staring at him from every page will be disappointed. Dr. and Mrs. Keesing came to the islands at the invitation of the Philippine council of the Institute of Pacific relations and spent five months working on this study as a part of a more comprehensive research project dealing with "dependencies and native peoples in the Pacific." They did not attempt to include all the million or more non-Christians in the archipelago. They limited their inquiries to an area of 5,350 square miles in northern Luzon where 250,000 people live.

The chapter titles indicate the subject matter of this well-documented volume: "Non-Christians in the Philippine Setting," "The Mountain Region and Its Peoples," "Spanish and American Penetration," "Over the Administrator's Desk," "Justice and Public Order," "Nature's Gifts of Land and Water," "Food-Getting and Commerce," "Missions and Health Authorities Versus the Old Religion," "Through the School Door" and "The Future of the Mountain Peoples."

The book might have been entitled "Colonization Problems of the Philippine Commonwealth." It should prove stimulating to anyone connected in any capacity with the task of administering the affairs of "backward" peoples in any part of the world; to teachers interested in making education a vital preparation for useful life rather than a fixed routine to be laboriously followed; to ministers who want to give their parishioners adequate and accurate ideas of the present missionary task in a considerable part of the world; to those missionaries who peg away at hard jobs in isolated places; and especially to leaders of the indigenous Filipino church who have found among these mountaineers opportunity for the kind of outreach program needed to save Christians from stagnation.

The work of missions both in the Spanish days and in modern times receives fair treatment. The authors declare that the margins of the success of the Augustinians and Dominicans, as they attempted to push up from the coastal plains into the mountain regions from the middle of the sixteenth to the latter part of the eighteenth century, mark the geographical boundaries of the Mountain province. The modern missionary fixes boundaries of a different nature. His work largely defines the cultural lines of demarkation. He so modifies the old religion that fundamental changes in mountain customs may be effected without the use of physical force. How can medical authorities persuade a Tinguian to have an operation to remove a goiter as long as he and all his relatives believe that it is the will of God that he should have that affliction? How may modern methods of waste disposal be introduced into a Kalinga village if the present insanitary practices are believed to be especially pleasing to the gods and the ancestors? In introducing the Christian religion with entirely different ideas of the will of God, the missionaries contribute to the entire welfare of the mountaineer. "Most of the missionaries are well trained men and women, of whom not a few have special qualifications for medical and educational work. . . . The sympathetic approach being made under such leadership gives great promise of success among a people like the mountaineers, who are essentially tolerant in their own religious attitudes."

I am sorry that the authors overlook the splendid religious contributions made by Filipino Christians. This is the more surprising because they praise Filipino teachers, health officials and administrators. I came to the close of the book with the conviction that one of the most difficult tasks awaiting the new Philippines commonwealth (the constitutional convention is now in session) is the assimilation of more than a million non-Christians whose present civilization has many values worth conserving. The authors' well-informed criticisms and constructive suggestions offer wise guidance on many perplexing matters to those Filipino and foreign administrators and others who will read the volume with a desire to learn.

E. K. HIGDON.

A Stubborn Faith

TODAY'S JESUS. *By Carl Wallace Petty. The Judson Press, $1.00.*

THOSE who were intimately acquainted with the late Dr. Carl Wallace Petty agree: "He was a great preacher and a grand man." This explains the wide extension of his influence beyond the confines of his own denomination. His friends will welcome this postmortem volume; those making their initial contact with his work will find the glowing estimate of his preaching amply confirmed.

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The author of "Today's Jesus" faced with searching frankness "the contemporary religious scene." Among his qualifications for this task were a wide experience, keen penetration, and a thorough knowledge of literature, current thought, and the modern mood and trends. He found the mentality with which the church has to deal materialistic and saturated with "the new scepticism." "Will paganism (the dominant philosophy and temper of the age) survive?" Dr. Petty was convinced that current conditions constitute but a passing phase of the American scene. He was equally convinced, however, that "changed men change the world." Can the transformation of men, essential to the transformation of conditions, be effected? The author never doubted the power of Jesus' spirit and teachings to transform both the individual and society. He viewed with some uneasiness, however, two weaknesses of the modern ministry. He showed considerable impatience with its failure to discriminate between "religion's inventions and its discoveries." Religion's inventions, at once temporary and secondary, are all too often allowed to obscure its eternal truths. The second cause of misgiving is the palpable absence of passionate conviction in the messages of the liberal wing of modern Protestantism. He inquired, "What is happening to evangelism?" and found the clear, ringing notes of an earlier evangelism missing in the church's modern message. He found liberal preaching marked, if not by hesitancy, by an uninspiring casualness, whereas he suspected recent innovations in worship and religious activities due to a semi-conscious awareness of the insolvency of liberal faith. The author felt the need of "a moral equivalent for bigotry." That equivalent he found in "a stubborn faith." A stubborn faith holds that righteousness, truth and goodness will eventually triumph, but if not, continues to cling to them as values of supreme and incomparable worth. Such faith furnishes "poise in the face of panic." "The homiletical mind" should be in the hands of all theological students and young clergymen. It supplies the key to the author's own virile preaching and "stubborn" faith.

A fine and fitting introduction to this posthumous volume is supplied by Dr. Justin Wroe Nixon.

WILLIAM E. HAMMOND.

Books in Brief

PHILOSOPHERS SPEAK FOR THEMSELVES. *By T. V. Smith. The University of Chicago Press, $4.50.*

This massive compilation gives 800 pages of "guides and readings for Greek, Roman and early Christian philosophy." The bulk of it consists of extracts from the writings of philosophers from Thales to Augustine. Plato is represented by 300 pages and Aristotle by more than 100. The introductions and the connective tissue constitute a persuasive invitation to philosophy as well as a helpful guide to its study. The work presents in a single volume practically all the source material which the ordinary student will need and for which he has hitherto had to search through a considerable shelf of books. The Roman period, in particular, is represented by a fine body of material which is ordinarily not easy to find.

THE DEATH AND BIRTH OF DAVID MARKAND. *By Waldo Frank. Charles Scribner's Sons, $2.75.*

Rich in literary texture, throbbing with a passion for humanity, needlessly obscence in spots, imaginative, realistic, fantastic—this novel is a powerful thing that most readers of this paper will not like. But like it or not, if they read it they will like the world better, even the loathsome parts of it. Markand was a prosperous business man in New York, shortly before the war, who found himself completely fed up with his meaningless life. He set forth to find what it was all about. Why he should have needed to go to Kansas, Mississippi, a southern mill town and a coal mine to find himself is not apparent. The account of the strike in the coal mine and the strong-arm methods of putting it down and of the smug satisfaction of the sleek profiteers at the outbreak of the war are among the best of the passages which present social criticism in its most biting form. The novel may be nauseous in places, but it is tremendous.

MENDELSSOHN: "A SECOND ELIJAH." *By Schima Kaufman. Thomas Y. Crowell Company, $3.50.*

Mendelssohn was almost unique among great musicians in having had inherited wealth and social position. He was a petted and precocious child, and through his youth and brief manhod (he died at thirty-eight) he lived in comfort and security. None of these things spoiled him. He did not need the economic urge. The world of music is doubly his debtor: first, for his own compositions; second, for the fact that he was largely instrumental in the rediscovery of the almost forgotten Johann Sebastian Bach. Mr. Kaufman, who is already known as a good violinist, in the Philadelphia orchestra, proves himself a competent biographer. Just why his hero should rate as a second Elijah is not fully apparent. Would one call Saint Saens a second Samson? Or Puccini a second Butterfly just because he wrote it?

THE GREATER SOUTHWEST. *By Rupert Norval Richardson and Carl Coke Rister. The Arthur H. Clark Company, Glendale, Calif., $4.00.*

This must have been a laborious book to write, and it is an impossible one to read. The aim of the authors was to survey "the economic, social and cultural development" of the southwest, including Texas, Oklahoma and Kansas as well as the territory won from Mexico. The economic aspect is treated with some fulness, especially as regards the opening up of the country, transportation, mining, the cattle and sheep industries and agriculture; the social but slightly, except for the Indian problem and outlaws and vigilantes; the cultural not at all, except in the sense that all the above are phases of culture. Within these limits, the records have been well studied and the account is fairly well documented. The overload of undigested detail makes it scarcely useful for other than reference purposes. Students may profitably use it as a mine of material and as a guide to further studies.

MORGAN SAILS THE CARIBBEAN. *By Berton Braley. The Macmillan Company, $2.00.*

In rollicking verse, of varying tempo to suit the successive scenes, Mr. Braley recounts the heroic and disreputable adventures of the seventeenth-century buccaneer, Henry Morgan, who began as a cut-throat and a pirate but who so conscientiously confined his professional efforts to the killing of Spaniards and the robbing of Spanish ships and settlements that grateful England knighted him and made him lieutenant-governor of Jamaica. There is plenty of thunder and surge in the lines, and the episode of Donna Inez is particularly well handled. One would not call it great poetry, but it is a dashing tale of high adventure which moves swiftly and effectively on the feet which the author has given it.

TRACTS ON LIBERTY IN THE PURITAN REVOLUTION, 1638-1647. *Edited by William Haller. Columbia University Press, 3 vols., $12.50.*

Puritanism is the victim of so many insults from the ignorant, and even from those who are not ignorant in general but have only a superficial acquaintance with puritanism, that every scholarly study of this great movement is doubly welcome. If newspaper cartoonists and paragraphers and politicians who heap scorn on "blue laws" are to be our guides, doubtless we shall continue to think of puritanism as a particularly odious form of spiritual tyranny and moral meddlesomeness. His-

torians, of course, know better. Milton's "Areopagitica," which argued the case for unlicensed printing, was not an isolated phenomenon. Puritan writers in the seventeenth century poured forth a torrent of pamphlets and tracts in defense of liberty. Most of these now exist only in rare copies on the shelves of great libraries. Professor Haller has unearthed a dozen or more of the most significant of these and here presents them in photographic facsimile of the original editions together with a volume of commentary upon the puritan attitude to liberty and toleration. Not only students of puritanism but students of the history of liberty will find in these three volumes a mine of material not easily accessible elsewhere.

IN THE DARK BACKWARD. *By Henry W. Nevinson. Harcourt, Brace & Company, $2.50.*

Wherever he traveled, and he traveled far and wide, Mr. Nevinson's thoughts turned backward to that dark "abysm of time" in which lie hidden the events of years long past. In camp at Gallipoli, he remembered Helen and the Greek ships beached before Troy on the opposite shore. With the Greek army and overlooking the site of Actium, he remembered Cleopatra. And so on through many experiences he blended observation with historical imagination. It is as though a spotlight were turned this way and that upon a darkened field; the field is still dark, but the pencil of light briefly illuminates small areas within it. The casting of these fragmentary lights upon bits of history would not be worth doing if it were not so beautifully done.

MY NEXT BRIDE. *By Kay Boyle. Harcourt, Brace & Company, $2.50.*

A melancholy reminder of the days when the struggle of a middle western girl to achieve "life" amid the expatriate intelligentsia of Paris meant something to somebody. There are some ludicrous and some ironic passages, mainly dealing with a Greek-clad teacher of dancing who is obviously modeled after Isadora Duncan's brother, but the book as a whole "dates" hopelessly. In today's world, it is so much junk.

THE EXECUTIONER WAITS. *By Josephine Herbst. Harcourt, Brace & Company, $2.50.*

Miss Herbst carries down to the present day the fortunes of the American family first introduced in "Pity Is Not Enough." In a novel memorable for its sustained anger, its social analysis and its brilliant dialogue she shows the middle class either passing into the ranks of the social revolutionaries or falling victims of the economic process without in the least comprehending what is happening. The book's title comes from the communist manifesto: "Continue to struggle bravely forward, most worshipful masters of capital. We need you for the present. . . . Dictate your laws, bask in the rays of the majesty created by yourselves. Spread your banquets in the halls of kings. And take the beautiful princesses to wife—but do not forget that the executioner waits at the door."

GOLD MOUNTAIN. *By Phillip Payne. Friendship Press, $1.00.*

Among all the books published this year on the general subject of orientals in America, this book has the most of that combination of local color, personal motivation, and sympathetic perception which we call charm. It begins with a weazened old Chinese woman staring at the tea leaves in the bottom of a cup and from that moment it matters—to her grandsons and to us—what those leaves portend. It matters when the Chinese gold-seekers meet the intolerance of the American forty-niners; it matters when the Japanese purse-seiners catch forty tons of sardines in one haul and are able to pay their church debt; it matters when the little group of praying Koreans has no pastor for their congregation. All the way, in and out of the lives of these his oriental friends, Mr. Payne is sharing a quest whose goal is worth the effort. He has the light touch which makes a book not a record of events nor a roster of names but an experience, a little sad, a little glad, and very real.

THE DOCTOR DECIDES: A PLAY IN ONE ACT. *By Fred Eastman. Samuel French. Royalty, $5.*

Vividly, simply, poignantly—and with humor—Mr. Eastman lets a young medical missionary in the southern mountains indicate his own quandary in a day when boards fail with financial support, when petty personal vindictiveness colors the attitudes of local powers-that-be, when a fine, sympathetic sweetheart sees her way to marry him only if he returns to his city practice, and when aching human need holds him to his task. The need is personalized in Becky, a mountain girl whose life he has saved by a nighttime operation in a crude hut, and by Jerry who has never owned any other book than the life of Abraham Lincoln whom, in moments of mental stress, he imagines himself to be. The play eventuates in the young doctor's having faith which dares—in Lincoln's words—"to do our duty as we understand it."

AFTERNOON NEIGHBORS. *By Hamlin Garland. The Macmillan Company, $3.50.*

The latest, but perhaps not the last, volume of Mr. Garland's literary and personal reminiscences brings his story down almost to the present. Carefully kept diaries, from which copious transcriptions are made, enable him to make the record full and accurate. Having moved from Chicago to New York not long after the beginning of his literary career, in later years he found himself going oftener to California and staying longer on each visit, until finally he built a house in Hollywood. For many a westward migrant, life begins at seventy. So it may be with him.

HE AND SHE, A BOOK OF THEM. *Arranged by James Moffatt. Harper & Brothers, $3.00.*

The title gives no hint of the contents, or a misleading one. Romance is not the theme. Human nature, Professor Moffatt thinks, reveals itself in the personal reactions of individuals to concrete situations and varied interests more vividly than in their systematizations and orderly philosophies of life. He has therefore collected and classified some hundreds of brief observations about all sorts of subjects. No romance? Well, there is a section on "Making Love" and another on "Kissing," but the discourse on these topics is brief. A vast field of literature—some of it not generally known—has been combed for the culling of these pungent paragraphs.

CORRESPONDENCE

Dr. Schweitzer on History

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Albert Schweitzer presents a very ingenious classification of history into movements in which idealism prevails, and other movements in which realism prevails. He is even able to point to centuries in which one or the other holds sway. But it must be pointed out that history is not so simple as that. Some ideas are nascent while others are senescent or quite enshrined in the shell of convention.

Dr. Schweitzer should note that his idealistic eighteenth century supported the great world struggle for colonies, to say nothing of the partition of Poland by Frederick the Great, Catherine the Great and Maria Theresa. He should also note that his realistic nineteenth century developed idealistic laws to restrain the realistic machine inherited from the preceding century (reform bill of 1832 and succeeding social legislation, issuing early in the twentieth century in unemployment insurance and old age pensions). This same century, the nineteenth, which he finds so materialistic, also

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gave us the public school and sent Protestantism's missionaries to every quarter, a movement of which he himself is a shining example. EGBERT CHALMER MACKLIN.

Victoria Congregational Church,
Jamaica, N. Y.

All Methodists Are Equal

EDITOR THE CHRISTIAN CENTURY:

SIR: There was a statement in The Christian Century of Nov. 7 that I feel sure escaped your notice. It was under the general heading "Maryland Host to Celebrations" and under the sub-heading, "Methodists Also Celebrate." After the writer had indicated that there were something over 1,200 delegates present, and had given the composition of the body, he made this statement: "Practically everyone of importance in Methodism was present as well as various dignitaries from other denominations."

It is good Methodist doctrine to rate everyone as being of importance. The good laymen who made it possible for these delegates to attend this celebration are of importance in Methodism, and had it not been for them there would not have been any celebration.

Methodist Episcopal church, south, L. P. BARNETT.
Liberty, N. C.

Religion at Norris

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "Churchless Norris" in The Christian Century for November 14, while it calls attention to some important facts regarding this town, also jumps to some surprising conclusions. Do you mean to imply that doing away with denominational competition will interfere with freedom of conscience?* What reasonable ground is there for supposing that the TVA authority or the council for home missions is interested in establishing a religion of the state such as that promulgated in the Germany of Hitler?

As to Holy Rollers, may I suggest two additional considerations. (1) The workers in the town of Norris are not drawn from the immediate area around the town, but are a carefully selected group of young people drawn from quite an extensive region in the south.

(2) I believe that the best way of meeting the problem of an over-emotional religious situation, if such a problem is likely to arise, lies neither in the direction of opposing or encouraging such religion, but rather by providing in advance of the appearance of the problem for normal emotional outlets through a varied and interesting program of recreation. Is not this what the TVA is now doing in Norris?

Friends Church AVERY D. WEAGE.
Clinton Corners, New York.

[*Yes, if denominational competition is done away with by government action.—THE EDITOR.]

Warfare in Arabia

EDITOR THE CHRISTIAN CENTURY:

SIR: It was not my good fortune to see the article by your staff correspondent, Mr. Gueron, referred to by you in your edition of June 20.

I wish however to correct your statement: "Arab sheiks . . . now going into battle equipped with tanks, machine guns and fighting planes." There were no tanks and no fighting planes or planes of any kind used in the fighting between Imam Yahya and King Ibn Saoud. Ibn Saoud did use cars for transport and the army led by his second son Ameer Faisel, operating near the Red sea coast, also used a few cars in battle. These cars are ordinary Ford or Chevrolet trucks and are not in any way armed except for the guns carried by their occupants.

This war was entirely a local affair between the two strongest leaders in the Arabian peninsula. Your assertion that English and Italian imperialism was at the bottom seems incorrect. That both these powers had their favorite is true. That Ibn Saoud has mostly Britsh-made guns is also true. Imam Yahya has a supply of Italian guns. But one would think that Italy would give at least some suitable fighting weapons to her protege if she were really interested, or had been able to find a market for such supplies among the Yemen chiefs.

From my observation I would say that it is exceedingly difficult if not impossible for anyone in either Constantinople or Chicago to write up correctly what is going on in out of the way places such as this. True, the motive behind the move may sometimes be more correctly interpreted from observation posts near state departments. From all that I can gather here, however, and I see the king and crown prince and men who were leaders in the army as well as common soldiers of the army daily, it seems that your assumption is wrong.

Riadh, Arabia. L. P. DAME, M.P.

The Question Box

In commenting on the sentence in the Lord's prayer, "Lead us not into temptation, but deliver us from evil" in the issue of September 12 you say, "He warned them (the disciples) to pray that they might not be exposed to trial, subjected to testing." What a strange conception of the good life is implied in that statement! What kind of character or personality would a man have if he were never exposed to trial nor subjected to testing? Surely it is in such trials and as a result of them that character is developed. With our understanding of the good life must we not rather pray, "Lead us into trials and testings, and deliver us from the illusion of a ghostly goodness which can survive only in a moral vacuum"? E. M. S., Lynchburg, Va.

THE FACTS of life are a sufficient evidence that few if any of the people around us live in a moral vacuum. The common experience is one of constant testing of character. There is no attainment of ideals either in thinking or in conduct without frequent and deliberate choice between alternatives. All such choices are tests. The Bible is full of instances of necessitated choosing between opposing objectives. It is in such an atmosphere that personality is formed. We do not need to pray for opportunities to exercise this function of selection. It is thrust upon us at every turn.

But Jesus was concerned with a deeper, darker phase of the problem. He knew that his friends would be confronted with testings which were far more difficult to face than the casual alternatives of common human experience. That was certain to be the case not only in the perilous times in which they were living, but through the centuries in which the disciple was sure to meet trials of his faith and courage which might prove too baffling for him to meet without divine aid. Whether those testings were regarded as the lures of the "evil one," as the men of that age believed, or as the pressure of "evil" as found in a paganized social order, there was need of divine assistance, as there always is, in meeting the emergency.

Where may I find the saying, usually attributed to Clement of Alexandria: "He has turned all our sunsets into sunrises."

Where may I find an accurate account of the archway, supposedly in northern India, on which are inscribed the words: "Jesus, on whom be peace, hath said: This world is like a bridge; pass over it, but make not your dwelling thereon."

What is the basic fact behind the story that has so many variations concerning the ancient tablet with some such inscription as the following: "Times are very bad; children are disobedient to their parents; everyone wants to write a book; surely the end of the world is near." D. J. D., Santa Monica, Calif.

THE FIRST of these questions has been answered through the facilities of the New York Times, by Rev. Frederick W. Cropp, jr., of Wheeling, W. Va. He writes, "It is quoted in Henry Sloane Coffin's book, 'What Men Are Asking,' as follows: 'He has changed our sunset into sunrise.' The reference is Clement of Alexandria's Exhortation to the Heathen, Chapter XI in the 'Ante-Nicene Fathers,' Vol. II, p. 203."

Can any reader identify the other two references?

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Michi Kawai to Speak on Coast

Japanese Woman Educator Plans Busy Month—Election After-Thoughts —Another Wet Victory

(Northern California Correspondence)

SAN FRANCISCO, Nov. 18.—Miss Michi Kawai, famous woman educator of Japan, will soon arrive in California for a season of lecturing and broadcasting. Before sailing for Japan late in December she will have accomplished three weeks of daily speaking engagements. She will occupy Rev. C. A. Kircher's pulpit in Westminster Presbyterian church, Sacramento, on Dec. 2, and will give a statewide broadcast the following day at 11:30 over station KPO. On Dec. 9 she will preach in St. John's Presbyterian church, Berkeley, at 5 p.m. and for Rev. W. Paul Reagor at the First Christian church of Oakland that same evening.

* * *

The Election Still Reverberates

On the day after election California tried to forget the election but has been unable to do so. It is still worth noting that Governor Merriam's victory was not so overwhelming as it appeared, for his total vote did not reach the combined total of Sinclair and Haight. He was driven to include in his platform support of the Central valley project and several other measures about which his party politicians are not enthusiastic. Bonds for twenty-two million dollars for relief were voted with the requirement that the money be spent by next June. The campaign was so bitter as to have left tensions in some church congregations. Many feel that the partisanship of some pastors caused the church to lose influence.

* * *

Wets Register Another Victory

The state constitution was amended by an overwhelming majority to permit the sale of liquor by the glass. The title of this second amendment on the ballot misled some drys with its hypocritical claim: "prohibits consumption, sale, or disposition for consumption on premises, of intoxicating liquors, except beer, in public saloons or barrooms." As a matter of fact it brings back the saloon under a $250 license fee. Amendment thirteen which sought to restore to California communities the privilege of voting in the future on local option was defeated. Wet advertisements claimed that it meant prohibition again. But already there are signs of awakening.

* * *

Brings Word Of Syria

Dr. James H. Nicol, who left Beirut, Syria on Aug. 1 on furlough after 29 years of service, has addressed large gatherings in Presbyterian deputation work. He had a conference with ex-President Hoover, under whom he served in the food administration in Washington in 1917. He was associated with General Allenby in the Palestine campaign and held the rank of major in the American Red Cross commission. The bulletin of the Rotary club of San Francisco referred to his address as one of the finest ever given before that body of 350 men.

* * *

Twenty-One Years a "Y" Secretary

The Y.M.C.A. will celebrate on Nov. 19 Richard R. Perkins's 21st anniversary as general secretary. The association has had in its 82 years only three general secretaries. Eight years after the establishment of the first Y.M.C.A. in London, San Francisco had 64 young men from the eastern seaboard and from England who felt the need of an association even in the wild gold rush days. The membership has expanded from 6,000 to 14,600 in the last 15 years.

* * *

Y. M. and Y. W. At Asilomar

"Freedom in the World" will be the theme of the joint Y.M. and Y.W.C.A. conference at Asilomar which convenes the day after Christmas. Asilomar has been closed because of the depression but will be reopened for that week. Pres. W. O. Mendenhall of Whittier college will lead in daily worship and Miss Muriel Lester of London will have the morning platform hour. Kirby Page, Allan Hunter, Earl Cranston and Henry Burton Sherman will be some of the leaders.

* * *

And So Forth

Local admirers of Dr. Harry Emerson Fosdick have protested to the San Francisco station of the National broadcasting company against crowding him off its Sunday schedule. Sunday time is evidently considered very valuable for commercial purposes. His broadcast should reach here Sundays at 12:30.

Sherwood Eddy, returning from China, is to speak before the Oakland forum on Jan. 24. His address before the Commonwealth club next day will be broadcast at 12:45 p.m. by KGO.

Over 600 Christian "second generation" Japanese young people met in Berkeley for their tenth annual conference with delegates present from many of their 60 churches.

STANLEY ARMSTRONG HUNTER.

Church History Society to Meet in Washington

The American society of church history is to meet at the Hotel Mayflower, Washington, D. C., Dec. 27, 28. In a joint session with the American Catholic historical association and the American historical association, the subject to be considered is: "The Development of Religious Liberty in Colonial America." At the separate session "A Century of Progress in Historical Method" and "The Post-War Religious Situation" will be discussed, with papers by A. C. McGiffert, jr., E. W. Parsons, Donald W. Riddle and Matthew Spinka.

Atlanta 'Radicals' Brought to Trial

Methodist Students and Friends Arraigned Under Archaic Law—Baptists and Methodists Take Social Actions

(Correspondence from the Southeast)

TAMPA, FLA., Nov. 27.—Emory university, one of the leading Methodist schools of the south, and the city of Atlanta where it is located, were stirred by the activities of a group of young white men and women and two Negroes recently. Charged with communistic activities, and arrested on a Georgia statute passed in 1868, aimed at the suppression of insurrections and insurrectionary activity, the group are on trial at this time. Only six other cases in Georgia history have been tried on such charges. One resulted in conviction.

Growing out of the radical activities of the alleged communists, erroneous reports about the university brought a request from the faculty that President Cox make a statement. This he did, pleading for free speech, the democratic ideals of free assembly and the application of Christian principles. He firmly denounced communism, saying that oppression and terrorism defeat their own ends.

Rev. J. Raymond Henderson, pastor of the Wheat Street Baptist church, speaking for his race, said in part: "I stand for law and order. We believe in the American government. We know better than anyone that there are few communists in our race. We denounce communism as un-American and unchristian." Henderson has been highly influential as a leader of thought in the Negro race in the south.

* * *

South Carolina Baptists Accept Social Responsibility

South Carolina Baptists, in their annual convention in Columbia last week, broke a long silence on matters of pressing social concern. The outspoken condemnation of war, munitions, indecent pictures and alcoholic drinks reached a new intensity and impressiveness in the first state to secede from the union. Rev. Edward A. McDowell, jr., of Union, won high editorial praise in the Columbia State for his vigorous demands for liberal social action on the part of South Carolina Christianity. His talk, according to the newspaper, was not "just a good moral talk for form's sake, offending nobody and helping nobody." Speaking of the rights of the Negro race and condemning the growing number of lynchings in the south, Mr. McDowell said: "What the mistreatment of the Negro in the south is doing to us (whites) is as serious as what it is doing to him." He declared that church leaders have failed in the amelioration of race conflicts in their indifference and neglect of points of tension from which trouble springs. He likewise characterized the indifference to war, in so much preaching and Christian teachings, and the ignoring of other vital social situations involved in lawlessness and nullification, as a blight on the

XUM

Christian forces of South Carolina. A permanent commission on social service was established by the convention for a thorough investigation and educational program along lines of social action in the state. It is to report next November.

* * *

Georgia Methodists Protest War And Other Social Evils

In their recent session in Macon, the South Georgia conference, led by Bishop W. N. Ainsworth, went on record as favoring a universal draft of capital and industry as well as men in time of war and the removal of the profit-making motive from war. Armament trusts were attacked as enemies of civilization. The liquor conditions in the state were held to be intolerable and Methodists were urged to voice opposition to them. "Some mayors in this state have abrogated the authority of the state by a manifestation of anarchy in advocating the sale of alcoholic beverages against all laws," Bishop Ainsworth declared. (His reference was to Mayor Key of Atlanta.) The bishop continued with a long denunciation of lax moral conditions in Georgia that permitted gambling in defiance of the law everywhere, Sunday amusements that were still contrary to the law and the degrading effect of indecent and vicious moving pictures. Methodist pastors were urged to fight these evils.

* * *

Churches Condemn Lynching

The recent lynching of a Negro farm hand in Jackson county, Fla., by a mob of several thousand men and some women, has stirred the Christian forces of this section deeply. Resolutions have poured from church councils and conferences. The press has denounced the outrage in the strongest language possible. This lynching brought the total in Florida to eight for the period 1930-34. For the same period Alabama had 12 and Georgia and Mississippi 14 each.

Gov. Sholtz of Florida has promised a thorough investigation into the Jackson county crime. Some of the resolutions have asked for federal intervention in seeking to apprehend and punish the leaders of the mob. Efforts have been made to invoke the "Lindbergh law" against kidnaping in this case, since the victim was taken from a jail in southern Alabama where he had been taken for safety.

* * *

Vested Interests Against TVA

Vested interests are set to wage a bitter war against the TVA. In Tennessee and Alabama, where citizens would benefit most from the low power available through the project, the coal industry is leading opposition against the authority. David E. Lilienthal, power director, declared: "It is just as intelligent for the coal industry to shake its fist at hydroelectric power as it was for the livery stable keeper to shake his fist at the first automobile." In reference to the numerous court fights threatened, he said: "This is an economic problem and the courts will not have the final say. TVA will not fight these industries that way. This is not a debate or a duel."

The TVA has succeeded in launching its program in only one state without interference. This is Mississippi. Consumption of power in this state shows a marked increase, but the bills have been cut in half.

ADIEL J. MONCRIEF, JR.

Teachers Resent New York Law

Ives Bill Being Used to Probe Political and Economic Attitudes—Symposium on "Religion or Marxism"

(Correspondence from New York)

NEW YORK, Nov. 24.—The Ives bill passed in our legislature last spring has provoked widespread resentment. This law stipulates that teachers must take an oath of allegiance to the constitution and this is being interpreted by the board of examiners of the city to mean an examination into the beliefs and attitudes of teachers. The board has prepared three questions for prospective teachers: "First, are you willing to give sincere support in and out of the classroom to the doctrine that political or economic changes in this country are properly to be effected by orderly constitutional processes, expressing the will of the majority and not by violence? Second, do you subscribe to the principle that a teacher should not use the classroom for the purpose of propagation of ideas or policies that are inconsistent with the constitutional doctrine stated in the first question? Third, if your answer to question one or question two is in the negative state here your position on the point or points in question."

The answers to these questions are to be sworn statements. The teachers' union is vigorously contesting the legality of this new red hunting and John Haynes Holmes characterizes the sponsors of teachers' loyalty oaths and similar measures as "silly old maids looking for a burglar under the bed." There is less criticism of the actual tests of the board of examiners than fear of what may come if this general principle of examining the political and economic beliefs of teachers is established. The implication surely is that teachers favoring the status quo will be more secure in their tenure.

* * *

"Religion or Marxism"—A Symposium

An unusual symposium has been planned for Dec. 7 by a committee of the American workers party, whose leader is a former clergyman known to Christian Century readers, A. J. Muste. The subject is "Which is the way out—religion or Marxism?" and a formidable array of talent has been assembled for this discussion. Reinhold Niebuhr of Union theological seminary and Robert L. Calhoun of Yale university will uphold religion against the Marxian attack of Sidney Hook of New York university and V. F. Calverton, editor of Modern Monthly and author of "The Passing of the Gods." The symposium will be held in the Christ Presbyterian church on west 36th street and A. J. Muste will preside.

* * *

General O'Ryan On War

Speaking before the men's club of St. Bartholomew's church in Brooklyn last Thursday night Gen. John F. O'Ryan urged an association of nations to prevent war. The general who was until recently our police commissioner opposed the gov-

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ernment manufacture of munitions because he said that if our American firms did not sell arms other countries would get the business. He said that we might as well face the fact that the only possible substitute for war is "an agency which has the allegiance and binding obligation of every nation in the world." However, he saw no likelihood that our people would join such an agency so "we're going to have another war."

* * *

Splendid Record of Emergency Work Bureau

The emergency work bureau generally known as E. W. B. discontinued operations as of Nov. 1. This first relief setup to meet the onslaught of the depression in this city spent during the four years of its existence $33,000,000 of which 96 per cent went direct as wages to about 100,000 people. The bureau was the agent first of the Prosser committee and then of the Gibson committee.

* * *

Anti-War Pledge Signed

At a non-sectarian Armistice day service in Brooklyn last week more than 500 men and women signified that they would not sanction any future war or participate as armed combatants. About 100 others accepted this strong peace pledge with the qualification "unless that war is caused by an armed invasion of the United States." This meeting was held at the Central Methodist church on Hanson place and was under the auspices of the commission on international justice and good will of the Brooklyn church and mission federation.

* * *

League Against War And Fascism

The sensational charges made by General Smedley Butler this week serve to remind us that there is an organization which is working earnestly to combat fascist tendencies in the United States. It is called the American league against war and fascism and it seeks to enrol all groups working against these twin dangers. The chairman is Dr. Harry F. Ward and the vice-chairmen are Robert Morse Lovett and Lincoln Steffens. On the secretarial staff are Charles Webber and Dorothy McConnell. Its offices are at 112 E. 19th street this city. EDMUND B. CHAFFEE.

Drake University Receives Million Dollar Gift

Salisbury house, the home of Mr. and Mrs. Carl Weeks, Des Moines, Ia., has been presented to Drake university, located in Des Moines, to be used as a college of fine arts. The estate, valued at more than a million dollars, includes ten acres of land as well as the 24-room mansion.

Catholic Social Action Department Reports Progress

The department of social action of the National Catholic welfare conference has had an encouraging growth during the past year, reports Rev. T. F. Lillie of Kansas City, who is chairman of the department. The widespread dissemination of the church's viewpoint on problems having to do with industry, international affairs, rural welfare, civic life, etc., has had marked results.

Neo-Scholastic Talks Economics

French Catholic Philosopher Advocates Co-property in Private Industries—Exceptional Emphasis on Peace

(Correspondence from Indianapolis)

INDIANAPOLIS, Nov. 24.—The French Catholic philosopher of the Neo-Thomist school, Prof. Jacques Maritain, spoke at Notre Dame university recently. He stated that the present system of salaries should be replaced by a system of co-property in private industries. This would give recognition to the worker's intelligence in the management and direction of industry to compensate for the increased use of machinery. He thought that present economic forces would make a corporation or trade union regime inevitable. In such a regime the right of property would be upheld as essential to proper human relations and the individual would be defended against corporate collectivity, while the community would be assured the advantages it should have. Here we have in modern terminology the typical catholic social philosophy which is a re-adaptation of the medieval guild system. Surprising to say, it is also the system which is being attempted in Germany and to some extent in Italy—not on the medieval religious basis but upon a basis outside the church.

* * *

Peace Appeal Exceptionally Strong and Concerted

The weekend of Armistice day was a busy one for Indianapolis churchmen and churchwomen. Dr. Fred B. Smith of the world alliance and his colleagues addressed various groups, including the Indiana council of international relations, the city council of federated churchwomen, the ministerial association and the afternoon theater meeting of the local Y. Never before has there been made in this city such a concerted appeal for peace.

Such statements as "war is not inevitable," "excessive nationalism will lead to the field of blood," "if women say war will go, it will go," "war does not end war" were seen and heard on every hand. And plenty was said about the uncontrolled munition makers! Dr. Smith said that dictators in Europe would find it difficult to declare war today because of the pacifism found in student circles. He painted a rather gloomy but real picture of the present world situation but said very emphatically that if all the peace promoting agencies would keep up their work with persistence they would form a potent nucleus for the coming of peace.

* * *

T. Z. Koo and K. C. Lu Give Addresses

Dr. T. Z. Koo, of China and of the world student Christian federation, and K. C. Lu of Manchuria recently visited various institutions here and also addressed a group of civic leaders. Dr. Koo said that "the plain people" want peace, but that throughout the world men feel the imminence of war. The oriental problem, said he, is dominated by the Sino-Japanese and the Russian-Japanese situations, as well as

by the interests of the United States and Europe. The closing of the Manchurian problem by the league has left it "a bad sore" which emits poisons that may result in hostility.

* * *

Ministers Visit Reformatory

Members of the ministerial association recently visited the reformatory and were initiated into the problems confronting the officials and the chaplain. The prison was originally built to accommodate 1200 prisoners and now houses over 2,000. It is now impossible to segregate hardened criminals from first offenders. Most of the cases reveal a broken home or mental deficiency as the cause of delinquency. Seldom does a college graduate get into prison. Only two-thirds of one per cent are high school students. The average mental age is about 12 years. The problem of rehabilitation is the most difficult in criminal cure. Chaplain White pleaded with pastors to support scout work and to aim sermons at the level of people's thinking and of their everyday life.

* * *

And So Forth

Dr. W. W. Wiant of the North Methodist church has been called to the pastorate of the Emory church of Pittsburgh. Under his pastorate a large building was erected which is one of the finest in the city. He will be succeeded as president of the ministerial association by Rev. C. A. McPheeters of Elkhart, Ind.

Lutherans of the Missouri synod of this vicinity celebrated the 400th anniversary of the translation of Luther's Bible. Rev. George Keuchle of Cleveland said in his address that Luther owed his rebirth to the Bible and upon it he based his work and from it he gained his strength. Luther was called the father of Bible translation and distribution. About 3,500 persons attended the anniversary.

One of the Walgreen drugstores, situated opposite one of our largest high schools, is passing out samples of wine to students who enter! What to do?

E. G. HOMRIGHAUSEN.

Tour to Europe and The Holy Land

The Chicago church federation is projecting a plan for a party of limited number to visit Europe and Palestine during the coming summer. This is in connection with its program of religious education. The tour will have something of the character of a pilgrimage to the places of chief interest to ministers, teachers and others interested in the Bible and the Christian religion. The group will sail from New York June 14, and after completing its itinerary in the important cities of Europe, and in Palestine and Egypt, will return to Europe in time to permit the members to attend either the Christian Endeavor convention in Budapest or the world convention of the Disciples of Christ in Leicester, Eng. Dr. Thomas Anderson and Dr. Herbert L. Willett of Chicago will have direction of the tour, and Dr. H. W. Dunning of Boston will have the business management. The party will be limited to 25. Full particulars may be obtained from the Chicago church federation, 77 W. Washington street, Chicago.

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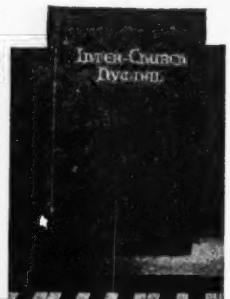

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Statesmen Talk War and Peace

General Smuts Uses Solemn Words About British-American Friendship—National Ballot Raises Controversy

(Correspondence from England)

LONDON, Nov. 20.—It is right that when Armistice day comes around statesmen should take stock of the world which in 1918, sixteen years ago, was made presumably a world fit for heroes to live in. They have been telling us what we who lived through a war to end war have to face today. Some of these speeches were important.

Among the important ones I cannot class the prime minister's speech at the lord mayor's banquet on Nov. 9. It is only just to admit that he clearly set out to say nothing in particular and he did this well. There were many rhetorical praises of the national government; vague references to discussions now proceeding between America, Japan and Britain; many elaborate phrases, carefully constructed, but nothing of any moment. The speech was somewhat coldly received, except where he said that this country has gone as far as it could in the direction of unilateral disarmament.

* * *

Sir John Simon on Private Munition Firms

Sir John is a most brilliant advocate, For years when any big case was forward, "send for Sinob" was the first thought of both parties. Last week he appeared as the advocate of the government in defense of its policy toward the private manufacture of arms. This policy is, in a word, to do nothing. Sir John made a searching analy- of the proposal to do away with these private firms. They are well controlled, he claimed, at least in this country. If you did without them you would not make fewer munitions but more. In time of war, moreover, these firms are a very present help. There was little or nothing to show that he knew what evils are allowed to continue in this world and were continuing even as he spoke because of the actions of these firms, for which business cannot be secured except at the cost of death. To tell the plain truth, his speech was coldly received even by those who would not destroy at once this traffic, but who would try desperately hard to come to some international agreement. Sir John did nothing to allay the misgivings of our people.

* * *

Mr. Lloyd George Exposes War

At an exhibition of war pictures Mr. Lloyd George gave a realistic picture (himself) of war. "It means to kill, to shatter, to mutilate, drown and starve—you have the ferocious grin of war just above the horizon." He attacked his old friend Sir John Simon whose speech was regarded on all sides as a "pretty regrettable utterance." He went on to defend his action in exposing the generals who ordered men to carry out gigantic operations under impossible conditions. He owed it to the fallen to tell the truth; and the millions of young men throbbing with life had to be saved from the same fate.

* * *

General Smuts Deprecates War Talk

But the honors of the week in the truest sense of the term go to General Smuts. He has spoken many times, never without distinction and statesmanship. Last night he gave the most comprehensive treatment which any statesman has given of the present world situation. He was speaking as the guest of the Royal Institute of international affairs. His main plea was for magnanimity. He deprecated the war talk of the hour; the remedy for the fear complex was to drag it out of its hidden depths and bring it into the open; and this is the method of the League of Nations. He could not visualize the British dominions or America pledging themselves to fight the wars of the old world; the league must not become a fighting machine; a conference room is a different matter and he saw no difficulty in America's joining this. He made an appeal to Japan not to put in motion machinery which would in the end imperil the concert in the Pacific. At the close he spoke serious and even solemn words about the association of Britain and America. If ever there were a choice it would be in the company of America we should prefer to walk into the unknown future.

It was not only in what this statesman said but in the tone in which he spoke that the greatness of his counsel is seen. It made one feel that if, in any reconstruction of the government, Smuts could be made prime minister of this nation, we should be a people happy in our leadership.

* * *

The National Ballot On Peace or War

One of the Beaverbrook journals exhorts its readers to tear up the ballot papers which are being issued this week by the national declaration committee. On the other hand the heads of the churches and many leading statesmen urge our citizens to take this opportunity of showing what they think to those who represent us. There has been a heated controversy between Sir Austen Chamberlain and Lord Cecil upon the way in which the questions in the ballot are interpreted. To say that in making their answers the citizens are choosing between peace and war is in the judgment of Sir Austen a "terminological inexactitude." A man might refuse to say "yes" without incurring the charge of being in favor of war. "What we have said," Lord Cecil answers, "as I think with absolute truth and sincerity, is that Europe is drifting towards war and that a vigorous and constructive peace policy on the lines indicated in the questions is the only way in which this country can hope to prevent that war." The question which excites most opposition is the one which deals with the armament industry. Lord Cecil says that he regards it as the most dangerous enemy of peace.

EDWARD SHILLITO.

Church Women Have New Publication

The national council of federated church women has just published the first issue of its new monthly organ, the News Bulletin. Mrs. James T. Ferguson, of Kansas City, is president of this organization.

Father Coughlin Calls to Battle

Famous Priest Would Organize "Union for Social Justice"—Plan Arouses Nationwide Interest

(Correspondence from Detroit)

DETROIT, Nov. 23.—Rev. Charles E. Coughlin is back in screaming headlines on the front pages. He came back with a bang in his sermon-lecture on Nov. 11, when over radio he announced the formation of the "National Union for Social Justice" and pleaded for an enrolment of five million members. The broadcast, which was made with the approbation of Bishop Michael J. Gallagher of the diocese of Detroit, was in the nature of a call to arms to organize a nationwide movement to combat "the greedy system of an outworn capitalism on the one hand, and the slave whip of communism on the other." Father Coughlin went Woodrow Wilson two better, since there are sixteen points to his pronouncement. The response to the radio priest's sermon-lecture was immediate and immense, coming by mail, by telegraph, and by multitudes who wished a private conference. The latter was denied to all save Senator Thomas of Oklahoma and a delegation from the east.

Rev. William L. Stidger of Boston was here on a flying visit a few days ago. He had interviews with Father Coughlin and Henry Ford, the "makings" of two magazine articles to appear in the immediate future. It was my pleasure to have Dr. Stidger, Dr. Jenkins of Kansas City, and Dr. Frank Fitt of Detroit for luncheon, and to sit back and listen to these gentlemen of the cloth carry on a most fascinating conversation.

* * *

News Among the Churches

At Grand Rapids, Dr. John A. Dykstra has just completed a 15 year pastorate with the Central Reformed church there and the church people and the community in general helped to celebrate the event.

East Congregational church, Grand Rapids, built up from a very small congregation to one of the largest in the city under the ten years' ministry of Rev. James W. Fifield, jr., recently celebrated its 40th anniversary, with a busy week filled with luncheons, teas and dinners. That church is experiencing just now much concern lest their beloved minister accept a call to the First Congregational church of Los Angeles, which he has under consideration.

Another anniversary at Grand Rapids is the 60th birthday of Central Church of Christ where Rev. George Walker Buckner, jr., has ministered for more than seven years. Uniquely that church is extending its celebration over a period of three months in a "taking the church to the members crusade." October was given to intensified calling. Early in November members met in homes throughout the city.

Another piece of news from Grand Rapids is the calling of the Rev. Davis Otis Fuller of Atlantic City to the great fundamentalist Baptist church on Wealthy street where Dr. Van Osdel ministered for 25 years until he was well up in the eighties. Mr. Fuller is a young man with a pleasing personality and a forceful speaker.

Dr. William P. Lemon is the new preacher at First Presbyterian church, Ann Arbor, beginning there the first Sunday in November. He comes from a notable pastorate in the First Presbyterian church, Iowa City, Iowa.

Dr. Charles W. Brashares of Dayton, O., called to succeed Frederick B. Fisher at First Methodist church, Ann Arbor, has begun his ministry with fine prospects.

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China Moves Toward Unity

Japanese Relations Peaceful and Civil War Less Acute—Dr. Hu Hsih and Dr. Wellington Koo on Education

(Correspondence from China)

SHANGHAI, Nov. 1.—Sino-Japanese relationships are superficially peaceful. The recent deportation of Chinese from Japan has disquieted the press. The new tariff, which favors Japan to some extent, has provoked dissatisfaction. But talk about Manchuria is subdued. Adjustments in the demilitarized zone are in process. China's conciliatory policy evidently meets the wishes of Japan. Japan, moreover, seems less truculent. The killing of a Japanese merchant in the demilitarized zone did not evoke hints as heated as those arising from the disappearance of the Japanese vice-consul in Nanking not so long ago. The usual diplomatic procedure sufficed for the former more serious incident.

Political unification has, in consequence, a chance to move forward in China. Wang Chung-hui, an eminent jurist, visited south China for the purpose of securing support for Nanking's policy of a united front. One result was that the meeting of the people's congress has been postponed till March, 1935. General and Madame Chiang have flown to north and northwest China to expand the area of unification and promote the new life movement. They were apparently successful. The missionaries in the cities they visited responded favorably to their appeal for cooperation with the new life movement. The whites have cornered the reds in Kiangsi and Fukien so that the latter, according to press reports, now hold only five of the seventy or more districts they formerly controlled. The whites, however, are putting into effect some of the things for which the reds fight. The whites have learned something! The reds are trekking west to some extent and are becoming more active in west China. The end of this struggle is not yet in sight. Nevertheless there is, as a recent visitor remarked, more political stability in the offing than was evident a few years ago.

* * *

Dr. Hu Hsih Stresses Education Above Military Preparation

Two eminent Chinese have recently spoken frankly on the subject of education. Dr. Hu Hsih, in an article in Chinese, refuted the prevalent notion that education in China has gone bankrupt, though he admitted that the public has lost faith in both it and educational leaders. This attitude is due partly to the increasing number of college graduates without a job. The frequent change of attitude as to what education can or should do is, as Dr. Hu Hsih showed, another cause of this punctured confidence. He himself feels, however, that the chief difficulty is that education has not "really been tried in China; only a beginning has been made." He stressed the necessity of primary school education as a "minimum requirement for everybody." He admits that it will be expensive but urges that a government which can defray military expenses amounting to $400,000,000 (silver) annually need not deem this educational necessity an impossibility. "We must believe," he concluded, "that the education of 50,000,000 children will be 50,000 times more effective and important to the country than 5,000 airplanes!"

These pungent remarks correlate with two recent missionary protests against China's tendency toward the militarization of education. The Presbyterian mission in Shantung passed a strong resolution against military training in Christian schools. More recently the Society of Friends in Szechwan published a printed and signed protest against the decision of the authorities of West China union university to introduce military training therein. The government is not only giving the military forces preferential financial support; it is also planning to make education bolster up its militaristic aims. A check is needed.

* * *

Dr. Wellington Koo Praises Students Educated in America

Dr. Wellington Koo recently addressed the American university club and the American returned students' association in Shanghai on the subject of American education and returned students. He rebutted the criticism that American educators aim only to make China a precise duplicate of the United States, and asserted that the educational influence of Americans is "mainly for the good" of China. For China's present educational stress on science and the importance of the education of girls he credited American influence. He said, too, that Chinese students educated in America showed markedly such traits as self-reliance, openmindedness, democratic outlook, initiative, activity, team work and fellowship. Only a few such returned students have had a chance to use the knowledge they acquired abroad. "The American university," he concluded, "will continue to have an influence upon the development of China, and Chinese graduates from America will remain an important factor in the life of the nation."

* * *

Medical Congress Urges Attention To Public Health

In October more than 400 delegates attended the first international medical congress held in China, though this was actually the ninth congress of the Far Eastern association of tropical medicine. Dr. J. Heng Liu, director of the national health administration, was elected president. The

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making of arrangements for the meetings held in Nanking fell chiefly on him. During the six sessions of this congress no less than 200 papers were collected. The Japanese delegation was especially strong, though experts from many other countries were present also. The congress helped impress China with the importance of public health doctrines. The Rockefeller foundation is proposing to establish a medical school in Shanghai at an early date, with the purpose of stimulating the training of public health experts for China.

* * *

Christian Cooperation Welcomed By Present Chinese Leaders

It is only a few years since the lightning of suspicion and disapproval was striking Christianity in China rather frequently. Now the skies are fair and the atmosphere balmy. Evangelistic work is widespread. In addition to the usual church efforts there is the Bethel band, a group of young Chinese, which in quite recent years has visited over 85 large cities and organized nearly 800 gospel teams. Oxford groups, which tend to become somewhat modified fellowships, are increasing. Dr. Sherwood Eddy is campaigning in 16 cities. So far he has met with encourging success. To these varying messages the Chinese lend a ready ear.

Christian interest in the new life movement works in with that of its Chinese promoters. Cooperation between national and Christian educational institutions is developing. Government authorities do not discriminate against Christian institutions. Nanking university has within about a year received about $250,000 (silver) from governmental and private sources toward various projects. Yenching university received $60,000 (silver) from the ministry of education. Dr. H. H. Kung also recently appealed for funds for this university. Two Christian conferences this last summer met on the campuses of provincial educational institutions—a new thing. Missionary and Chinese medical workers are combined in one national organization. All this is part of a decided trend toward cooperation between Christian and Chinese forces for the welfare of the Chinese people.

FRANK RAWLINSON.

Conference to Consider New Deal

More than 300 prominent liberals and representatives of labor, research and reform organizations will meet at the Arlington hotel, Washington, D. C., Dec. 8 and 9, for a consideration of the new deal as the preliminary step in sponsoring legislation to protect the rights of labor and all minority groups and to assure freedom of expression in the press, on the radio and in the movies. The conference is sponsored by the American civil liberties union, Roger Baldwin director.

Catholic Rural Life Conference Meets

More than 2,000 persons participated in the sessions of the Catholic rural life conference which met at Rochester, N. Y., last month. The conference discussed the needs of the rural dweller in the fields of economics, family life, education and religion. Rev. J. M. Campbell, of Ames, Ia., was elected president of the organization for the coming year.

Work for Boys Given Subsidy

Australian Government to Support Movement Fostered by Churches—Lotteries Pushed as Income Source

(Correspondence from Australia)

MELBOURNE, Oct. 25.—Every country has as one of its problems the provision of work for boys who have passed school age. Australia has its own difficulties, which it is trying to solve in its own way. Being a young country with, as yet, a small population compared with other lands, it can get nearer to the problem than where millions of boys are concerned. The churches have taken a lively interest in the boys ever since the depression began, and early saw how the arbitration act in force here—which fixes not only the wages to be paid but the age when a certain advance in pay must be made in the case of apprentices—would increase the difficulties of finding employment for boys. But now efforts are being made by the government, which give promise of much relief.

There has been inaugurated a boys' employment movement in connection with which there has lately been held a well attended "Boy's Week," at the commencement of which the premier of Victoria, Sir Stanley Argyle, made known the help the government is prepared to give to assist the plan proposed; $60,000 was promised to help any plan which the executive of the movement might submit, providing that the cabinet approved it. The money is to be used to find work for the 1,500 boys still on the register. This applies only to that portion of the problem lying within Victoria state, of which Melbourne is the capital.

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This work for helping boys began in 1931, and out of a registered number of 11,000 work has been found for more than 7,000. In the main the boys have proved satisfactory to their employers. The movement has taken root in the large centers of the state, from which representatives attended the conference, the chief object of which was to adopt a common policy. It was decided to urge the government to establish farms in areas near the large centers for training boys in rural pursuits. An experiment in connection with the forestry department has already proved itself worthy of government support.

* * *

Church and National Development

The annual report of the council of churches in Victoria (which acts as executive for the other states) shows much interest in a national development. It expresses its satisfaction that the Christian sense of the community has so far prevented the carrying out of plans calculated to increase facilities for liquor sale and gambling. An heroic effort had been made to have bars closed on Good Friday and Christmas, but so far without success.

The question of having lotteries has become acute in Australia. The plea has been made that holding them is the only way to get enough money to support hospitals, and only the states of Victoria and South Australia have not adopted lotteries. The premier of Victoria has affirmed that there will be no lotteries while he remains premier, which is commendable courage considering pressure that is placed upon him. The premier of South Australia declares that it will need investigation and deep inquiry to convince him that the state cannot afford to maintain its hospitals efficiently without gambling, and calls upon the commonwealth government to take the matter in hand or each state will soon have such strenuous competition for the gambling funds that the hospitals will not get anything.

J. J. Hastie.

Make Bible a Talking Book

The New York Bible society has been largely instrumental in putting the gospels and some of the Psalms on disc records, for the special use of the blind, many of whom are unable to use the copies of the Bible in braille. The society has plans under way to raise funds for the publication in "talking" form of the entire Bible.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

College Rhythm

(Joe Penner, Jack Oakie, Mary Brian) (Para) Vacuous, hilarious farce about jazzing up department stores with ballet-dancing salesgirls, radio crooners, and pro-football teams. Oakie is the painfully conceited football hero. Penner's idiocies and Lanny Ross's pleasant singing are "features."

For A: Absurd. For Y: Ridiculous. For C: Not the best.

Gridiron Flash

(Eddie Quillan, Betty Furness) (RKO) "College" stuff with unique idea. Respected college alumnus smuggles tough young jailbird football player into his alma mater to win games and make easy money on side by robbing trustful victims including the President! Moral ending tacked on the mess.

For A: Mediocre. For Y: No. For C: No.

Kentucky Kernels

(Wheeler and Woolsey) (RKO) Utterly crazy nonsense farce, hokum and hilarity, which does not use vulgarities for laughs. The engaging youngster with irresistible penchant for smashing glass, and the Kentucky feud shootings, make it, unfortunately, dubious fare for children. Inane fun.

For A: Good of kind. For Y: Probably good. For C: Doubtful.

What Every Woman Knows

(Helen Hayes, Brian Aherne) (MGM) Masterpiece for intelligent enjoyment. Screen can do no more with Barrie's classic. Splendid acting and direction. Scotch atmosphere, temperament and accent convincingly done. Barrie humor, whimsy, charm and poignancy intact. Hayes and Aherne in finest roles to date.

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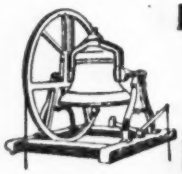

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For A: Excellent. For Y: Excellent. For C: Doubtful interest.

Student Tour

(Jimmie Durante, Charles Butterworth) (MGM) Absurd hash with idiotic plot about "college" crew and co-eds in shorts jaunting around the world, with a blatant coach, a stupidly caricatured professor, and stale Durante antics as supposed "comedy." Stupid crew-race climax and banal dialogue throughout.

For A: Painful. For Y: Trash. For C: No.

Pursued

(Rosemary Ames, Victor Jory) (Fox) Lurid sex melodrama of far east sea-front cabarets and jungle islands. Scarlet heroine finds hope and inspiration in wholesome hero, but heavy villain, much overacted by Jory, nearly defeats "true love," till heroine shoots her way to a happy ending.

For A: Hardly. For Y: No. For C: No.

We Live Again

(Anna Sten, Frederic March) (U. A.) Serious, impressive, elaborate, humorless drama. Best screening yet made of Tolstoi's "Resurrection." Russian peasant heroine, seduced by noble, military hero, is wrongly sentenced. Repentant, he pauperizes himself to share her exile. Notably well acted.

For A: Very good of kind. For Y: Very mature. For C: No.

Best Recent Films for Family:

Mrs. Wiggs of the Cabbage Patch
Count of Monte Cristo
Treasure Island
Servant's Entrance
Peck's Bad Boy
Happiness Ahead

Films of Special Interest for Adults:

The Last Gentleman
Barretts of Wimpole Street
One Night of Love
The Fountain
Marie Galante
Great Expectations

BOOKS RECEIVED

Aids to Historical Research, by John Martin Vincent. Appleton-Century.
Faith or Fear in Child Training, by Margaret W. Eggleston. Round Table Press, $2.00.
Leaders and Leadership, by Emory S. Bogardus. Appleton-Century, $3.00.
For a Little Child Like Me, by John Stirling. Scribners, $1.00.
The Christian Fact and Modern Doubt, by George A. Buttrick. Scribners, $2.50.
If a Man Die, by W. Cosby Bell. Scribners, $1.75.
At War with Academic Traditions in America, by A. Lawrence Lowell. Harvard University Press, $4.00.
Letters from John Galsworthy, 1900-1932, edited by Edward Garnett. Scribners, $2.50.
Living Triumphantly, by Kirby Page. Farrar & Rinehart, $2.00.
Human Exploitation in the United States, by Norman Thomas. Stokes, $2.75.
Folded Hills, by Stewart Edward White. Doubleday Doran, $2.50.
Through Two Generations, a Study in Retrospect, by Horace Mellard DuBose. Revell, $1.50.
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